ENVELOPE SERIES

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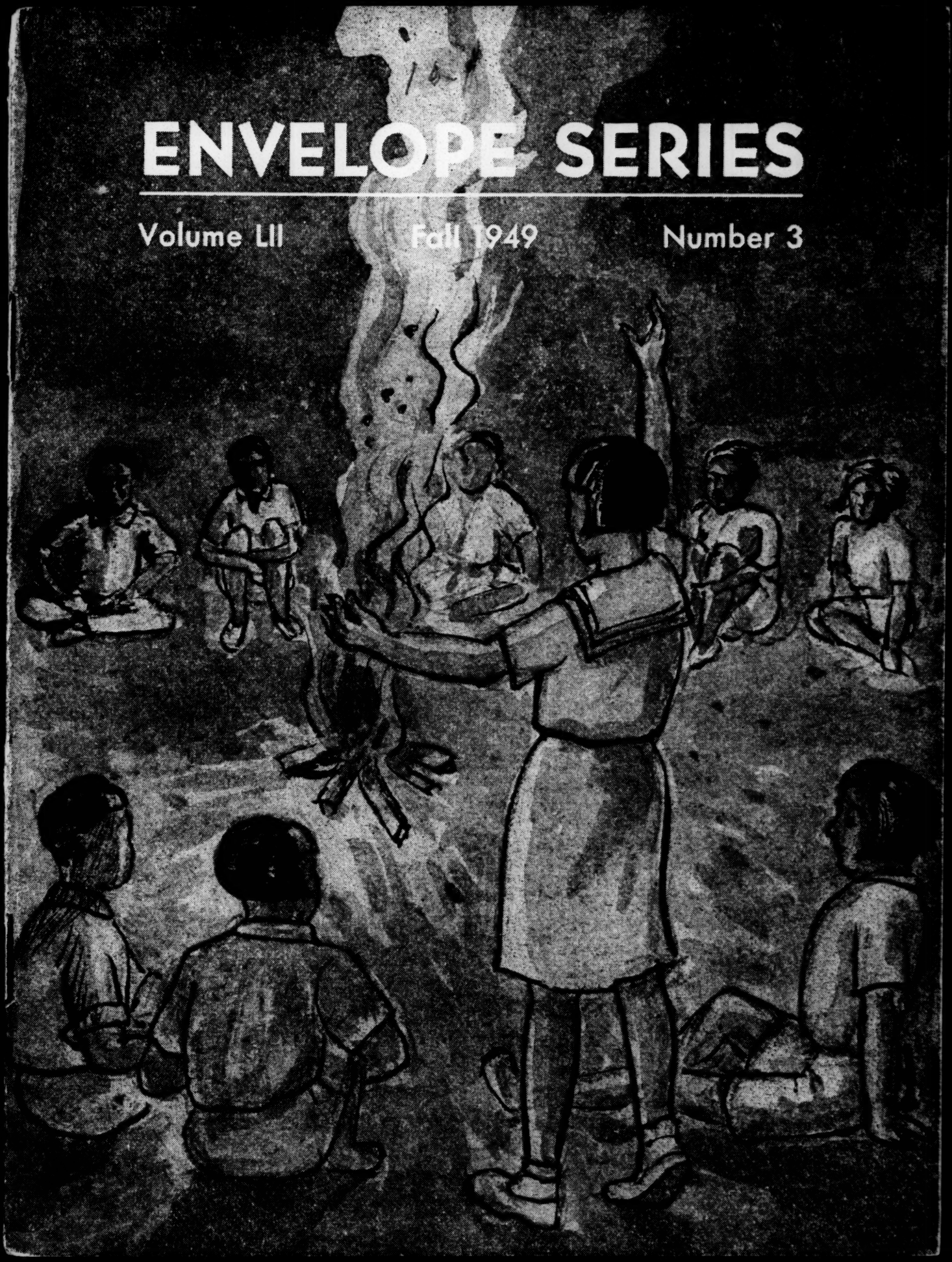

ENVELOPE SERIES

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The Committee on Missionary Education and Stewardship of the
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Editors: Ruth Isabel Seabury, *Educational Secretary*
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LETTER FROM THE EDITOR

DEAR READER:

I have just returned from my year and a half, on loan to the Doshisha University in Kyoto, Japan, so full of things I wanted to share that this issue seemed a good time and place to give them to the public. Hence this Japan Number.

This is, as we have said, Japan Year in the churches. The Summer Number reviewed extensively the splendid books and materials available. The letters and accounts in this number will, we believe, make good supplementary resource material for those doing programs or using study material on Japan. Much of it is written by Japanese and given to me as messages or letters for American friends, for when it was known that I was coming back, nearly everyone who had received help from America through me and everyone in a position of leadership in our various youth groups wanted to say *something* to friends in America, so I guaranteed to be the intermediary.

I think these sincere words of appreciation and the heartfelt expressions of hope and belief will make their own way into the hearts of our American church people. I wish I could sprinkle this issue through and through with pictures. The state of the budget makes that impossible. I wish too that I could find some way of sharing the hundreds of gifts that poured in upon me as an expression of farewell, but really more *for you in the American churches* than for me to whom they were given. I shall try to carry around with me to the meetings where I speak, one or two of the most beautiful of the treasures which carry a story of simplicity and beauty which is part of Japan's permanent contribution to the world, and so to our Christian Fellowship.

We call attention to the fact that there is also in this number a Commissioning Service for Every Member Canvassers which could not wait for another issue (see page 45). We hope many will use it later this fall.

At the Young People's Camp where I have been teaching since the day of my landing at the San Francisco Airport, one man, himself a teacher in a university, expressed my own feeling about the letters given here when he said regarding my exhibit and letters he had seen, "One cannot read these humble words and see these glimpses into the heart of Japanese people without being stabbed to the quick by a sense of our own comfortable and sometimes smug prosperity, even in a time when we think we are suffering from a depression. I hope many people will have the experience I have had and respond as never before to the call of the Church for life and its resources."

May this Japan study year be a time of searching for us all and reconsideration of the Ways to Peace.

Appreciatively yours,

RUTH ISABEL SEABURY

Boston, Mass.
September 12, 1949

WHY NOT USE OUR COVER DESIGN?

Midori Kato, Junior High School girl at Doshisha, painted in water color this picture in a set of eight planned by request of the editor for use with World Service School programs. [The high cost of printing made it impossible to print the pictures with the booklet. One was reproduced on the cover of the programs and we offer a second herewith.] *This picture could be enlarged to poster size* and colored for use with the Kamishibai suggested in our World Service School programs.

If you haven't seen these programs, write to your State Conference Office. They are in dramatic form and worth doing.

JAPANESE WOMEN SAY THANK YOU

In the summer of 1948 Mrs. Kuni Sawano wrote an urgent appeal to Ruth Seabury who had flown to America for two months, saying something like this:

"We women of Kyoto are impressed by the great need of our pastors and the small salaries under which they are struggling. We want to help. We want to give them a special grant for each pastor as a present from the United Church Women's Council of Kyoto. Could you please bring back with you some American goods for us to sell? Perhaps your women would give us all kinds of small things, even used ones, which we could sell. We know many Japanese would like to buy such things, and so everybody will profit."

Ruth Seabury had to reply, sadly enough, that it was against the regulations of the government to permit any American articles to be taken to Japan for sale. All gifts of soap, medicine, relief food and clothing must be guaranteed for the use of Christian workers and students and for free relief distribution. It was therefore out of the question for her to take them even little unimportant gadgets, since she must play fair with the policies of the government. However, inquiry at Washington brought the information that if they could receive free gifts of material within the limitations of the postal regulations, such material could be *made* into various articles and these could be sold. This was true especially of food, so much needed that people of Japan would be more than ready to buy what the women of the churches could make.

So an appeal was sent, through Miss Helen Frances Smith, the Friendly Service Secretary of the Congregational Women, to all the State Friendly Service Chairmen, asking for "mixes"—many mixes, all kinds of mixes. There is no lard or shortening to be bought in Japan, and very little sugar, and only a limited supply

of flour. The only way cookies or cakes could be made would be by "mixes" in which all the ingredients were ready at hand. The response to that appeal was tremendous! All the year long, with the arrival of every batch of boxes from America Miss Seabury and the Christian women of Kyoto have been singing the Doxology together. The packages came from big city churches like Seattle, Washington, and from very tiny ones like Mountain Home, Idaho. Well over one hundred have been received. Many women had been inspired to wrap the packages inside the carton, each "mix" in a separate wrapping. Quite a few had wrapped them in cloth, odds and ends of print material or of soft used cotton. What a nine days' wonder that was!

The women appointed a very strong committee with Mrs. Kubo, the very vigorous young wife of a Christian layman, as treasurer and Mrs. Sawano herself as chairman. Some of the most influential women in the city were on the committee. Mrs. Kubo kept track of every piece of string, every bit of wrapping paper, every carton and box. They were determined to make their products stand for quality and cleanliness as well as financial success. Before the first baking, one member of the committee made little face masks out of gauze material in which the packages were wrapped, for fear there might be a germ distributed into the cakes!

As is clear by the following letters, the work has taken three different turns. First, sick and elderly pastors have been fed from the contents of the "mix" boxes. And they have had two parties for pastors. One would need to know the long years of depression of spirit during the war when it was dangerous to have any kind of meeting, in order to realize what these two parties have meant in lift of spirit and in delightful fellowship to the pastors of Kyoto and their wives.

The second part of the project involved two big food sales. This kind of thing has not been done for ten years at least. The preparations were elaborate and thorough. Doshisha's Home

Economics kitchen was a busy scene of much baking by the women. The official photographer of Doshisha came and took their pictures. They had "too many cooks," to be sure, in the end but they turned out a phenomenal number of cookies, cakes and tarts. The first sale made them famous.

The second sale was even more exciting, for by this time the committee had discovered many by-products which could be made from the "mix" packages. It would be wonderful if we could show to all the women in America the pictures taken at the second sale. On one table were dickeys, blouses, children's rompers and dresses, made out of materials wrapped around "mixes." On another table were shopping bags and knitting bags in the most delightful designs and shapes, all made from the string and twine tied around the boxes. There was a "Closet Shelf Department," with wastebaskets, garment boxes, desk file boxes, all made from cartons covered with pretty papers which some of the American women had used to wrap their parcels. And most unique of all were "kitchen reminders" made from the boxes containing the "mix" itself—the top half cut away, a tiny pencil attached, and the result a good holder for bills, slips, and memos, or a container for pencils and brushes. Aunt Jemima with her gay smile was on the face of some. A luscious piece of chocolate cake or cherry pie decorated still others. Needless to say, everything they made was sold!

Between these two sales the women took *endless orders for cookies or cakes for weddings and parties*. Two families undertook to bake in their homes all such food ordered, and members of the committee served as the sales department, taking the orders and filling them and delivering.

In Mrs. Sawano's account submitted at the end of the year are the following items:

Comfort gifts to widows of deceased pastors

Gifts of sympathy to pastors who were ill

Party for pastors' wives

Christmas cakes for retired pastors

Pastors' party

Taxation (required by the city government in connection with the sales)

Up to the 15th of June they had taken in 209,893 yen—which in our American money, to be sure, represents only about $600.00, but in terms of energy, work and value, much more than that in Japan. They still had a few packages at the beginning of summer and were anticipating a few orders.

The letter which follows is an official letter which by no means reflects the delightful, smiling little saint which is Mrs. Sawano. Mrs. Kubo, not content with the formal letter, and being able to do a good bit herself in English whereas Mrs. Sawano is dependent upon securing outside help, wrote her own warm, personal appreciation, which we of the ENVELOPE SERIES know will be appreciated by every woman who reads it but especially by those who helped in the "Mix Project" as we have called it.

Just an additional word must be said about Mrs. Sawano. She is a widow of very fine family, known for her good works all over the city of Kyoto. She is connected with every good project in the city but especially with those of the Christian Church, for she is a lifelong church member. The words used about her might be the very words used by Paul regarding those Christian women of the First Century. People say: "Mrs. Sawano! She is pure gold"; "she is the salt of the earth"; "she is what you really should mean by a saint." There is a quiet dignity and charm about her. She wears her nearly seventy years as gracefully as she does the dignified dress of a Japanese grandmother. She herself is bringing up three grandchildren who have lost their parents.

She plays the koto, a Japanese harp, and sings to her own ac-

companiment in a lovely, though somewhat thin, voice. She recites and even makes poetry, and her Japanese letters are beautifully done. She is expert in the care of her household—in sewing, care of the sick, and in the making of a garden and the arrangement of flowers. Nevertheless, she is a born executive. She is president of the United Council of Church Women of Kyoto, one of the officers of the national W.C.T.U., and chairman of the district around Kyoto of that organization. She is active in the Red Cross, in the Y.W.C.A. and in the Sunday School Association. Her warm smile and bright brown eyes carry good will wherever she goes. Recently she has become quite active in the newly organized Interfaith Fellowship of Women, carrying a very strong part with some of the leading Buddhist and sectarian Shinto women of the city. The response of the younger women to her leadership and the kind of inspiration she gives them by her devotional services may be gleaned from Mrs. Kubo's letter, for Mrs. Kubo is a much younger woman, and representative of a vigorous young group.

The women of Kyoto have a new plan in view for this year or sometime. They would like to establish a Retirement Fund for pastors and eventually a Home for aged pastors. Not at all daunted by the financial situation of their broken, bankrupt country, they are talking and planning courageously about this as their next line of effort. It is such women who will give a new picture of Christian women in action, when once they are allowed to participate fully and join their skill and devotion with those of other women in the Christian fellowship.

DEAR MESDAMES:

It is my great pleasure to write a letter of gratitude to my unknown friends who believe in the same God. I have to apologize to you for our sins which we have committed in the past. I have no words to express my thanks for the good will you have shown us since the end of the Great War. Whenever we thank God, we find that Love teaches us many things.

Dr. Seabury was so good as to visit our country last year all the way from America, and has been busy giving guidance to many people. Granting my bold request, she was kind enough to ask you to send us your presents of mix parcels. Opening the cargo, we found every package carefully wrapped with beautiful paper, cloth, and ribbon, and every space filled with paper bags.

On Christmas Day we baked Christmas cakes and distributed them with beef among the pastors in the Kyoto parish. This their families appreciated very much. We held a party for pastors who are now retired after lifelong service, and leading a lonely life. We baked apple pies for them. We had a very good time of it with deep gratitude for your kindness, feeling as if it were a warm spring day.

We have been baking cakes every possible chance, which are appreciated much for wedding ceremonies, mothers' meetings, and various kinds of meetings at church.

We are awfully glad to be given the chance to secure funds for the expenses of the churches. May God bless you all and your church.

Very sincerely yours,

KUNI SAWANO.

6 Yamashita-cho Tokiwa
Ukyoku, Kyoto
August 5th

DEAR MISS SEABURY,

Since you have left for America I have been very sorry that I couldn't give a message of my heartfelt thanks to the friends in America. You know how we are anxious about the life of the pastors in Kyoto. They are awfully poor; it's why they can't work more earnestly.

Now I'm writing to my friends who sent us the "mixes." Will you please read my letter and send it to them if you can. I just want to say thanks with my whole heart.

On the 23rd of September we'll hold a bazaar to sell the last things which were sent. Next time I'll tell you about it. Please give my "Yoroshiku" (greetings) to the friends.

Your loving friend,

NOBUKO KUBO

6 Yamashita-cho Tokiwa
Ukyoku, Kyoto
5th August

DEAR FRIENDS,

I'm very glad to write to you with a whole heart of thanks. Oh! it was so wonderful that you helped us by sending the gifts of your love. You'll never know how we are thankful to God. He has helped us with your kind hands. How the pastors and their families would be happy because of this kindness that you radiate!

Truly I was so busy making and selling the cakes that I couldn't take care of my family and children for some long time but, my dears, do you know how I was glad and thankful to work for the pastors? It was God's work. God makes me work with his love. He loves me through the work. I have four children, one girl (12 years old) and three boys (19, 17, 9). I have just one idea for my children, that they will be good Christians and work earnestly in society, and be good leaders here in Japan. Can you understand my idea? It's very hard for me to write English.

A mother's prayer is most important here in Japan. The burden in Japan is the burden for the soul of the children of Japan. Against the idea of war we must pray for Peace. There is nothing like a mother's prayer. I just pray for the children of Japan, and am called to work for them, to help the poor children. This is my work from God, because I love my own children. Oh! Friends! We need your prayer and help!

Helping Mrs. Sawano I was so glad to work and work for the Woman's Association in Kyoto, with your kindly help. I think Miss Seabury will tell you how happy we were with your gifts. It was so wonderful that the people in Kyoto were surprised and thankful. Even the package strings we never treated lightly! Do you know how we used the things that you sent? Did you hear about it from Miss Seabury? The package-boxes were made up into a toy-box for children. The pretty paper was used for making school pencil boxes. The package strings were knitted as a shopping bag. With the mix-box mail holders were made. Of course the clothes were most wonderful! Helping Mrs. Sawano, we were very busy planning these things. Don't you think it wonderful?

There is one more important thing here in Kyoto. We held a "Dinner Party" on Christmas Day, for the pastors who are retired. We had a very good time, with great gratitude for your help, unknown friends in America! You'll never know how happy and joyful they all were at that party on Christmas Day. It was held at my home, in the garden. For this party the vegetables and flowers from my yard are *my* gift to God. The meat and the cakes came through *your* goodness.

With our whole love to you,
from NOBUKO KUBO.

REPORT FROM JAPAN

By RUTH ISABEL SEABURY*

Not long ago a young ex-G.I. said to a group of American young people, "When I landed in Japan I decided to find out what the missionaries were doing. I had known some pretty good guys who had been sons of missionaries or missionaries themselves; and I was a pretty loyal church member or thought I was, so I wanted to know. But I am ashamed to think how little idea I had of what the Christian Church could do and could mean to a people like the Japanese; and incidentally, in finding out I got a lot better hold on my own Christianity."

Most Americans, I suppose even most church goers of the Congregational Christian Churches, have a pretty vague idea about Japan, about the Christian Church there and about what our missionaries are doing. Naturally so. Even before the war the position of the missionaries in Japan was very hard to define. Moreover, for years the whole situation there was shrouded in mystery and then all that mystery was set in the black background of wartime.

I had been in Japan once before, but twenty years ago, at the time of Japan's maximum luxury perhaps, when Japanese culture was at its height for modern times: when all railroad trains ran on time; restaurants served unimagined delicacies; hotsprings were the last word in comfortable resorts; sleeping cars were equipped with everything, even to cellophane-wrapped bedroom slippers! And Christian leadership was being developed on what seemed to be a large scale and along very American lines so that the Mission Board was decreasing in its con-

* Ruth Isabel Seabury is Educational Secretary of the American Board and Editor of ENVELOPE SERIES. She has just returned from a special assignment for a year and a half as Educational Counsellor to the President of Doshisha University in Kyoto, Japan.

trol and the Japanese Church was taking over both financially and in management.

How different the Japan of 1948! Yet in all the welter of misery and destruction and widespread suffering, one thing seemed to be looking up. American missionaries were in great demand! They were being relied upon in countless ways and put into positions of leadership not theirs for many years. Every letter from the Christian organizations in Japan begged for more missionaries. The years between, when a rising nationalism had been pushing them more and more into inconspicuous positions behind-the-scenes (even though they knew they were really needed), had given place to an almost overwhelming desire for their service on all sides.

Now part of this is of course really the reaction of weakness and fatigue. The Japanese leaders have been so starved for inspiration, for materials to study, and literally for food, that they often feel unequal to the whole difficult situation of tremendous opportunity, which they know confronts them. Part of it is a recognition of the fact that the United States Government is in control of so many affairs, political and social, that perhaps there may be some correlation advisable when it comes to leadership in Christian matters. This point of view, by the way, the missionaries are doing everything in their power to eliminate. They do not wish to be an off-shoot of the Occupation nor serve its ends in any way. They are emphatically not political representatives even though some of them have had military experience during the war.

The most important factor in the new situation, however, is, I believe, a new recognition, indeed an eager and spontaneous recognition by the Japanese Christians, of the Oneness of the World Church, of the fact that Christianity can hardly endure at all except as a World Church, and that the Christian Church in Japan is very inexperienced in meeting emergencies and ter-

ribly young in its actual life so that it needs help and guidance from the wider Christian body.

It would have been real strategy if the Mission Boards could have met this situation, even indeed as General MacArthur suggested, with hundreds of new missionaries instead of dozens. Alas, the Protestant Church at least was not ready, or at least not to the extent needed. They were obliged to wait in most cases for the American Churches to change their attitudes toward Japan, for the young people to catch up to the needs of the world and for some recognition that Japan is a strategic spot in the Orient, perhaps the one most strategic spot, where a demonstration of World Christianity can be made to serve the people of the whole East. We of the Congregational Christian Churches have been no better than most other Churches in this respect. Indeed, all of us are singing the Doxology for the Methodists almost every day in Japan! No one can estimate adequately the joy and the lift given to the whole Christian Movement in Japan by the arrival of forty young Methodists—"J-3's," as they call themselves, to teach English in the schools of any denomination wherever they are needed, and to give a boost in spirit and in truth to the Christian young people of Japan.

What Are We Doing There?

We of the Congregational Christian Churches are, we think, believers in Education! If we look at the list of thirty Americans in our Mission in Japan (either there now or soon to be there) one is struck by the fact that twenty-five of them are on the staffs of our schools and colleges. In Kobe College we have had eleven missionaries on the staff and are hoping to have two or three more. In Matsuyama Girls' School we have had one, Dr. Olive Hoyt. In Baika Girls' School, we have one American teacher on the field and another one coming. In Maebashi Girls' School and the new Neesima School for Boys in Annaka, we

have had, thanks to the Methodists, two J-3's. In Doshisha we have had thirteen, with the hope of three more coming. If this seems like a large number, especially in the case of Kobe College and Doshisha, it must be remembered that here is modern education on an entirely new scale. Christianity must stand for internationalism of a definitely recognized high standard, so the teaching of English is very important, but the Christian emphasis on citizenship, philosophy, current social problems are also important. Actually the two colleges manage to have only one American in each major department. Alice Gwinn, for example, gives all her time to the Coeducational Junior High School at the Doshisha, believing that the beginnings are all-important. Mr. Chandler concentrates on the High School for Boys; the Girls' High School is hoping to have the help of Mrs. Chandler and Mrs. Grant. John Young, Otis Cary and Robert Grant are in the University, but Theology, Liberal Arts and English Literature are very distinct in Japan and each very important.

As good evidence of the change in situation as regards the missionaries, we cite the fact that Dr. Esther Hibbard is the Dean (or principal) of the Women's College. In the old days this would have been incredible in Doshisha, for Doshisha is not a missionary school but an independent Christian university to which the American Board and the Congregational Churches "have contributed a living stream of missionaries through the years." The administration has been strictly Japanese and so has the support, for the most part. At the close of the war, the President of the Doshisha said to the missionaries, "The day of old categories has gone. We are in a new period when we need a real Christian demonstration in the fullest sense of the term. Let us admit that 'Devolution' (the passing on of responsibility to national leaders) and self-conscious nationalism have had their day and are both gone. Today we need the strongest leadership possible for every post, regardless of nationality, sex, or age." So

Esther Hibbard became the first head of the new Women's College which had formerly been a Junior College for Girls with a Japanese man as principal: a woman, a missionary and a foreigner, thereby breaking three old precedents. So Otis Cary became the first Registrar in all Japan while at the same time serving as Co-Dean of the Liberal Arts Department. In a university family of ten thousand students, with separate schools for Junior High School, High School and University, eleven are not too many, and every missionary plays a vital part! So also with Kobe College, where again several schools and departments are involved. *More teachers are needed! Many more!*

Preparing leadership in Education. In the educational field Japan must almost begin afresh, in the learning of techniques. For better, for worse, the American Occupation Government is introducing what they call "Democracy" in education. At its best this means a new teacher-pupil relationship in classroom and on the campus. The Christian schools fit perfectly into this picture. They have always had an atmosphere of fellowship between faculty and students and of loving relationships held, in many cases, throughout life. At its worst, and most bureaucratic, Democracy, according to the new Departments of Education, insists on techniques never known to and little understood by the Japanese leaders: discussion method in the classroom; Liberal Arts courses as the basis of all education; a new type of graduate course; Graduate Schools for Social Work and Theology. Each of these has merits of itself but there is nowhere an adequate demonstration of what the words mean in concrete planning. The Christian schools can show that meaning if they are given an opportunity and they can prepare the leadership personnel needed so much for the future. This involves all kinds of by-products and side jobs for every missionary. One American missionary is coaching a group of faculty members on the meaning of the discussion method in the classroom; another is trying out a co-operatively made outline of a Philosophy of Re-

ligion Course in the Liberal Arts College; another is working out a field work plan for the Theological Seminary and directing it for the present; another is conducting field experiments in Sociology, by no means conceived in the Sociology classrooms but using Sociology students for trachoma clinics, delinquency projects, etc.; one is working patiently to help a teacher of English in a Girls' High School who is well educated as a teacher with plenty of "book learning" behind her but for ten years no conversation; one is working with the worship committee of the University Church in setting up better worship programs in a better setting; one is counselling the coeds in the University as they try to evolve extracurricular activities for the first time. Every missionary multiplies himself and herself many times over by outside activities. Yet they must not lose sight of the fact that they are working with a fine staff of strong Japanese teachers with many years behind them in whose hands ultimately much of this direction must rest. And there's the rub! For it is often harder to keep a Japanese partner moving along understandingly in such work than to do it directly with the students oneself.

The sad part about all this educational work is that there is not a cent of budget to do the many creative jobs that cry out to be done. It is always a surprise to the Japanese leaders and to visiting Americans to find out that there is no fund behind a missionary with which to help start the great ideas developed and that all such money must come from their personal salaries unless some loving friend or group in America can be asked to help. It is always a surprise, too, to find that the schools are not receiving large sums from time to time direct from the churches in America but that tuition from the students represents practically all that can be counted upon except in the case of Kobe College with its American endowment and a small sum being held for special purposes in the Doshisha. Only in Theological training are the American Churches directly supporting the

schools, apart from the support of missionaries. The American Board has recognized for some time the necessity of helping the churches in Japan in the training of their ministers, and for this about $2000.00 a year is sent. As a matter of fact, *the missionaries themselves are our chief contribution.*

The ever-present poverty of these schools and colleges becomes particularly conspicuous when we look at the great government universities with their almost unlimited funds and their small enrollments and realize that the Christian schools must capitalize on their own popularity and take huge student bodies beyond the point of safety just in order to keep open at all. And even with charges so high compared with government schools the Christian private schools have waiting lists.

And why all this educational effort when Japan has already so thorough-going a school system, one of the highest rates of literacy in the world (99 per cent), a high proportion of school age children in school, and universities that would do credit to any country. Why should the Christian Church both in and out of Japan expend so much effort on education? Well, because Christian Schools are different! They really are! I can put it best in the words of a father, himself not a Christian, who has four children in the Doshisha: "I would work my fingers off," he said to me, "to keep my children in Doshisha. Now Doshisha has a high tuition, the highest in all Japan, higher than any Imperial University. I'm not a rich man. I will tell you why I want this for my children. First, it is the *bright atmosphere.* There is something here that I can describe in no other words: It is in the way pupils and teachers meet each other; in the joy of the pupils at their work and the apparent enjoyment of the teachers in their teaching; it is in the laughter and easy give-and-take on the campus; and the way the President shakes hands with the students. In the second place I want my children to grow up with the character of Neesima. I'm not sure I know all about what he stood for but I know the kind of men and women that

Doshisha produces. *This* I want for my children: integrity, trustworthiness, the ability to think and to be independent. In the third place, I like to have my children in a school where they learn to live out what they are taught. Doshisha finds many experiences for its students to learn the meaning of Democracy and Christianity by action, by organizations, by work, and by projects. In the fourth place, I want my girls to be educated as girls but my neighbor wants his girls to be educated in coeducation and Doshisha provides for us both!" That is why the waiting list for Christian schools and colleges. That is why the new respect noticed on every hand. We have to live up to that. We can't let them down.

Demonstrating Christianity in Social Work Centers. The American Board has just one couple (the Sherwood Morans) giving full time to social work but our part of the Christian Mission has several small social work points and the large and important Yodogawa Neighborhood House in Osaka. These are hardly a drop in the bucket of what could be done, yet they represent a real source of hope not only for the people they serve but for the young leaders of the Christian Church who today are so eager for every opportunity to "practice what they preach" and to make Christianity really serve and teach the people of Japan even though the Church does represent less than one per cent of the population. Several of the churches are beginning social work programs and a few young people are living constantly and eagerly in the thought of social *action!* For, to them, the social responsibility of Christian people goes far deeper and follows more permanent lines than are usually implied in social *service*. There are several groups of our students thinking creatively along the line of religion and labor (or students-in-industry) and of community reorganization. A missionary like Robert Grant, willing to think with them and to go out with them into the community, can give them real hope for the future even though it does exhaust him in body and mind.

Co-operating with the Churches. This perhaps should have been put first since this is a continuous part of every missionary's service. We are no longer working with Congregational Churches or Kumiai Churches, as they are called. Ever since 1941 the Kumiai Churches have been part of the Church of Christ in Japan and today even the Mission Board part of the work is done together in what is called the Interboard Commission rather than denominationally. The price of that kind of co-operation is, as one of our leaders has said, "steep and hard to pay" and that is undeniably true, yet the members of our Mission believe in co-operation and want to make it work, difficult or not. *Certainly the churches need more, rather than less help.* Those days of increasing independence, growing self-support and self-sustaining leadership are gone, not forever, of course, but decidedly set back by war and its aftermath. Church leaders, as we have said above, are tired! During the war they had been hanging grimly on, satisfied if even a few brave spirits came to church, often in the face of persecution, always with the possibility of being closed out, conscious of being a pitifully small minority. Today they find themselves unexpectedly popular with many, many young people flocking to church and showing deceptively eager interest. It is natural that for many this points to a healthy situation, yet the fact of the case is that the Religious Education program in most churches is woefully weak and there is a tremendous turnover in Young People's Work, in spite of the many whose interest is aroused.

Recently Hal Shorrock of the United Church of Christ, missionary in charge of co-operative Young People's Work, conducted with the help of several pastors and their young people, a survey of the youth situation in the church. His report was decidedly unpopular with the pastors but young people have said in my hearing "Amen" again and again to it. It contains such devastating sentences as the following:

"The very fact that today from 70-90 per cent of the church audiences are young people, makes the youth situation in the Christian Churches of Japan a most important matter. Indeed it is a desperate matter, for the Japanese Church has no program to offer the thousands of young people searching and trying to grasp some sort of meaning for life. . . . While many *pastors* in most areas were rather unconcerned about the youth situation, *young people* and leaders alike pleaded for more help; they repeated and echoed the fact that the church must have a full and alive program for young people. . . . From Sapporo to Kagoshima we were told of the well-geared and oiled communist program for youth, well organized both nationally and locally. The story was told of a Christian boy who became interested in communism, then committed suicide, explaining in a note before he died that he was torn between communism and his loyalty to Christianity. Because he was offered no Christian interpretation or explanation of communism from his church or pastor, he felt that the principles involved in each were so completely incompatible that the best answer to his ideological dilemma was death."

In our Mission, John Young is giving tirelessly of his time in classroom and out of classroom to help the coming generation of young pastors to know the importance of Young People's Work, the necessity of it, good techniques for it and increasingly, therefore, to have splendid experience in it through the Field Work program.

The Summer Conference Movement in the schools and churches is growing fast. One of our Doshisha boys in a personal letter reported that his local church has conducted a Church Camp for Junior High School and one for High School students, both successful and enthusiastic. Most of our schools, like the

Doshisha, hold Leadership Training Camps to prepare the leaders of such Conference Camps. This summer there have been three International Work Camps in Japan in which we Congregationalists have been represented by nine or ten students in the three centers and by at least two young American students as well as by visiting speakers from among the missionaries.

The American Board has two couples today in "General Work," so-called, on the field whose only work is co-operating with the churches: Lucille and Darley Downs are rendering their co-operation in the Executive field at the national headquarters in Tokyo; Clarence and Marion Gillett have just arrived in Matsuyama to help revive the program of the churches in the small neglected island of Shikoku where our large Matsuyama School for Girls and the Night School have been relatively isolated institutions. The Japanese church people have welcomed the Gilletts with open arms.

But two couples, again, are but a drop in the bucket! It was pitiful to attend the national conference of our pastors and delegates and hear their eager call for missionaries. "Why can't the American Board send us help? We used to have so many missionaries to help the churches. How desperately we need them now! Though we are part of the United Church, we need some missionaries with our own kind of experience, some *Congregational Christians*. Please ask the American Board for them."

What Was I Doing?

I wondered about that myself as I approached the task. I knew only that I wanted to be somewhere in that reconciliation program. I wanted to embody Goodwill in helping the Japanese Christians come back into the family of world fellowship. I knew from the warm letters requesting my coming that there were many things that could be done; but I had grave misgivings

about the language problem since I knew that with the precious time at my disposal I could not study Japanese.

From the beginning the task was made possible by a wonderful interpreter, Mrs. Haruyo Fukuhara, a graduate of Scarritt College in Nashville, Tennessee, trained in Religious Education; Dean of Women; teacher in Religion and Bible; and counsellor to the Student Y.W.C.A. How she found time for my work I have no idea! But I do know that I would never have been able to accomplish most of the things made possible for me except with her help. I had many others helping me, too, especially students and of course, Dr. and Mrs. Yuasa with whom I lived in joyous fellowship, but Mrs. Fukuhara was the main spring for all my speeches and most of my discussions.

The title given me was Educational Counsellor to the President of Doshisha University. I was right in the midst of the kind of reorganization described above. I read sometimes as many as ten books on education a week for him, digesting and reviewing and reading many passages aloud. We planned ahead in order that I might secure from America all the help possible as we approached a problem: Student Government; the work of the Registrar; the Graduate School; the relation of Liberal Arts to Technology; the Director of Religion; a Campus Christian Council. These were a few of the problems on which we did research and secured help in abundance from America. This kind of reorganization meant, too, endless numbers of faculty conferences and discussions with committees or with the whole faculty or with the deans or with student leaders, or all these.

In the fall of 1948 each individual dean and head of a department was entertained at tea or coffee for a private conference and long, full discussion. For this I am indebted to many people in America for packages of sugar, flour, mixes and coffee which made discussion so much more helpful as well as giving a bit of nourishment to some faculty members who really needed it.

But all this was the professional side. The most fun was with the students, of course. I've mentioned already the isolation in which the Japanese students have lived. With them, as for the adults, the lack of experience in coming together for talk or fellowship or even fun was a thing I hadn't reckoned with. I haven't time to speak of the wonderful community gatherings which were incidental to my being there: teas and receptions, the like of which for fifteen years no one had experienced.

With three particular small groups of students I was especially concerned. There was, first of all, a Worship Committee meeting regularly every week to develop a warm weekly chapel program which would give inspiration not merely to the Christian students but to all who came. The services were increasingly good and increasingly appreciated but for me the fun was working with the Committee which included representative students from every department of the University proper and of course faculty members.

Then there was the Recreation Committee which last spring evolved big parties in the gymnasium—coed parties! Each party required from three to five meetings of the committee or subcommittees on recreation and we found this was so much needed on the campus that I left behind me a quite remarkable permanent Committee on Recreation with representatives from both the Women's College and the University. Western style recreation created quite a stir and folk games and dances introduced first for their "educational" value unbent many a stiff and withdrawn student and brought him into a new and informal relationship with his fellow students.

Then we evolved "Coffee Hours" after the pattern of Coffee Hours on Religion held at Iowa State College and other colleges in the Midwest. These also were planned in committee with much anticipation and at first with much misgiving. They proved popular and very helpful. I carry a grateful memory of a whole cluster of students gathered at the close of a Coffee Hour

around a fine Christian Professor of Science, Japanese, of course, with whom they had never before had this kind of informal "bull session" and simply drinking in his words as they plied him with questions about religion.

The last part of my stay at Doshisha was devoted almost wholly to the Finance Campaign and its Committee. Following the pattern of many years they had a Campaign Committee that had never met though their names were valuable. We kept these as a kind of roll of sponsors but organized a small committee of twelve that met every week and they pushed to the utmost many kinds of effort to secure the terribly needed funds. This was a representative and democratic committee with faculty, parents, alumnae, alumni, students, administration, trustees represented. It is still going and I find myself there among them on every Friday evening! For the funds have come in very slowly and the campaign committee is still anxiously working. These are perilous times for any Japanese financing, yet there is a spirit of courage and action at Doshisha with which it was a joy to work.

Outside the Doshisha campus, in fact throughout Japan, I was constantly called on to tell the story of American goodwill and Christian sympathy. "Time would fail me" to describe the work which American churches did through me with boxes and packages, with letters and messages; but in the simple process of newspaper interviews, speeches to all kinds of groups, conferences of students, meetings of public school teachers, I was given an endless opportunity. . . . It was not mine but "ours." As Dr. Yuasa put it once: "You might as well give in and accept the fact that you are the Incarnation of Church World Service. They thank you because you represent the churches and the Christians in America."

And What Next?

What follows Japan Year in the churches? What can we do to help? Thank God, people are already asking me these ques-

tions in genuine desire to serve the people of Japan. And to all such I am eagerly suggesting *five things we must do:*

1. **More people must go to Japan to represent us.** Our money gifts sent to Japan are doubly effective now when taken through personality. Betty Horton went to Japan in June for one of the Work Camps and remains on for a half-year of special service at Kobe College. Paul Reynolds, Jr., backed by summer conferences at Tower Hill, by his own church, by his family and by his friends, goes for two years of special teaching and extra-curricular help at the Doshisha. Cynthia Smith, daughter of a minister in Boston, goes for three years at Baika Junior College. The Woods (Robert and Mary) are just starting out after special study of the Japanese language for full-time permanent service in the Doshisha Theological School. Margaret Dow of North China is plugging away at the Japanese language after many years of working in Chinese in order to teach Music in Kobe College's Music Department. Find some more missionary friends for Japan but find the good American dollars to send them, for the Board has already reached the end of its rope and more. (And find them for other countries, too!) Find them in your own church and even in your own family and on your campus.

2. **Young Japanese** and mature leaders needing special training **must be brought to America.** Churches can help at this and so can families. We have to find scholarships in American Colleges. It would help tremendously if we could find homes where the students could stay. In some cases college student bodies are raising money for tuition and even for room and board. Not a penny of funds can they bring from their own country. The support must be provided from here according to Occupation policy. But how they need to come! See page 39 for those already here. Get acquainted with them and plan to make full use of this newly re-opened fellowship.

3. **Missionaries must be backed with real enthusiasm.** If I could, I would start to visit the churches which are behind each one of our Doshisha group and each one in our Christian World Mission in Japan. What a privilege to co-operate with people like these, doing work so tremendously needed! Nor is it always easy for a missionary to tell his story to the people back home unless they make quite evident their desire to hear. And there are a few in our Mission who are envied by the rest because of the sense of unity and partnership which they are given by the home church that supports them. On the other hand, I know full well from the American end what that partnership means to the home church, how its vision is broadened and its sense of Christian achievement deepened. I shall never forget the letters I received from pastors, "Tell us, frankly, what we can do to help you." How I bless those churches! How I love the church calendars sent me that gave quotations from my letters and then followed those quotations with, "First Church Answers."

4. Oh yes, **we would like more packages.** We can suggest any number of things to fill them. Just now I'm concentrating on one or two: *Powdered Milk*. Every letter brings fresh news of teachers and students stricken with tuberculosis, the scourge of Japan. Milk in the rationing process is allowed only to children one-to-two years of age, or people certified as being sick by the doctors. Our college physician says she has yet to examine a student who hasn't signs of "beriberi" due to malnutrition. So they'd like *vitamins,* too, though by government ruling, only a pound at a time can be sent in one package. And *clothing* we need, especially warm clothing and especially for men and boys. Write to the Friendly Service Department if you want more information along this line.

5. **The "over-and-above" gift!** The second mile contribution. It is almost paralyzing to realize that we cannot legitimately ask for money needed for special projects until the regular work is

already supported. The missionaries do understand that. So do some of the Japanese leaders. Yet where can they turn? To whom shall they go? We believe that God will meet their prayers and their hopes through us. So the missionary giving can not be a matter of limits, of "How much are we apportioned?" but of "Freely ye have received, freely give!" We can create a two-way enthusiasm in the Christian family, the kind of joy that not even the Communist confidence and the power of organization which materialism finds at its disposal can vanquish. "For the light shines in darkness and darkness cannot conquer it."

WOULD YOU LIKE SOME JAPAN PICTURES?

The Missions Council will lend:

1. Enlarged pictures (10 by 14 mounted on cardboard) of our work in Japan. A set of several pictures is available for loan. The set is representative of the total work of our Mission. The user pays postage only.
2. Kamishibai sets (Picture Story Drama) prepared in Japan including the "Good Samaritan" story, "The Two Carpenters," and the "Life of Christ." The stories are told in English and Japanese. The user pays postage only.

These are in addition to the materials listed on the "Japan Materials Sheet" which is available from the Missions Council.

WHAT ARE JAPANESE STUDENTS THINKING?

There is no question asked more often of students from Japan who have now entered the American schools and colleges, or of returning Americans, than this one about the heart and soul of Japanese students. It is often followed by the further queries: "Are they resentful?" "Are they hopeful?" "Are they preparing for leadership?" "What do they think of the G.I.'s?"

The following extracts from letters will, we hope, speak for themselves. They tell the story of gratitude, of hope, of deep concern, of determination. All are written by college boys and girls, and each one sent personally to a missionary friend and not intended for publication. We have therefore not included the names. Not all the writers are Christians, although all are interested in finding out more about Christianity and some are definitely committed to membership or, in one or two cases, to Christian service. Some are eagerly looking for further correspondence and we of the ENVELOPE SERIES are willing to arrange such correspondence. Some, especially the last two, will we believe have a good deal of meat for the consideration of other Christian students in America who may be moved to discuss Reality with these who would appreciate it so much.

From a student in Theological Seminary, a recent graduate from an Imperial University with a major in Economics. During the war, while serving in the Navy, he cherished the hope as a Christian of being able some day to work for International Peace:

Dear Friend:

I cannot forget this year. This is the memorable year of my life, in which I made up my mind to become a Christian worker. I want to thank you for your encouragement and prayer. While I was in some confusion, I never gave up hope and the

thought of your prayer helped me. I think that now is the time when we Christian young people must stand up hard against what seems to be the miserable fate of Japan, and lead others who do not know real happiness to a higher concept of world living. I hope you and others will lead us from faith to faith, and that I can co-operate with you in real Christian fellowship."

From a student in the Department of Technology:

"It is just two years since I entered Doshisha. My inner life was being changed by the Bible little by little after the war was over and, above all, since last summer. Ten years ago I became very weak, inhospitable, unamiable, unsociable. I could not join any church, though I went to church almost every Sunday. In Middle School my education was cut off by disease for a time and by labor service required of our country during the war. So my knowledge is poor concerning subjects I ought to have learned, even the Bible, and sorry as I am I cannot speak with you in English. I hope to be able to in the future. My plan from now to the end of this year is first, health; second, English. I should like too, to study music. I like it a great deal and may have a mind to make a study of church music in the future. I have another taste. It is taking photographs of railroads, like a so-called railroad fan. Maybe that is why I am now in the Mechanical Department of the Technology School. But in my heart I think and feel keenly that there is nothing more important than the matter of faith. If we Japanese do not believe in Christ and do not recognize the Truth of God, we will not know how to repent and then there will be no hope in the world. Please lead us in this matter as you did last year."

From an Engineering student:

"I am a sophomore in the Department of Engineering. Please forgive my impoliteness in writing to you boldly. I have just entered Doshisha in April of this year, and already I have known

a new love of mankind by the many generous friendships expressed across the sea through your help. Please give my best regards to your country's people.

"As a student I have been thinking about the problem of the peace of the world seriously and I know that you also have been thinking so and endeavoring for peace, now that the war is over. I have been practicing English conversation, hoping to talk to you about it, but have not had enough opportunity. I regret that, so I must write to you. I promise you that I shall remember some of the things you have talked to us about, and that I shall offer my life to try to construct true peace in this world. Though it may be a very dark time I shall not give up a bright hope, for I believe in God and that we have many friends in this world. I wish I could write to some young people in America, who also are interested in the problem of world peace and would like to write to each other. Please introduce me to anybody you can. Sayonara and good luck to you."

From a Law School student nearly ready to graduate:

"It seems that more and more our social conditions are in a fix, and that we must fight hard against what seem to be 'evil spirits,' in the cause of justice and peace. It is very important, I think, that we put Christian theories into actual practice. I hope to use effectively my last few months of college life. Next spring when I graduate from the Law Department, I wish to plan for study of Sociology and Legal History. Just now I am writing essays on this subject. I have much interest in the theories of Professor Roscoe Pound of Harvard Law School, and he has given me much help. According to my opinion, we cannot understand the working of actual principles without studying history. Just now I am reading Professor Pound's essays. It is very difficult for me to understand them with my poor English. Well, it is one o'clock now, silent night and a clear moonlight. Please take care of yourself, my friend."

From a graduating student from the Commerce College in his first job:

"Today is Easter. I am now in my room, and have read the Bible and prayed alone. I think a very solemn service is being held in church this morning. I am sorry I cannot attend church, but I have read my Bible and prayed very seriously in my room. There is no church near here. From Monday to Saturday I am quite busy and tired and I have not time to read the Book. Therefore I read it on Sunday, for on Sunday I stay home to help my family all day.

"I am very grateful to my honorable professors in the university, and especially to you people from America who became interested in my being educated. I am a little far away but I am fortunate that in university I was given great power of conscience by which to understand what is good and what is evil and by which to choose a right course for my life. I have no good advisor in this place where I am working, but I know that you people are with me and that I do not go alone.

"I like the work where I am very much. While I was still in college I was afraid that the atmosphere here would not be satisfying. But all seem to be intelligent gentlemen and I am happy. About thirty new boys who have graduated from university or college are working here, and every day we have English lessons for two hours, giving us English correspondence especially. There is a good library and I am reading many kinds of books sent from the U.S.A. I am going to use the library as much as I can. Moreover, the city is full of blossoms like Kyoto. Everything seems to be full of hope to me."

From a senior in the Commercial Department of the university the week after his graduation:

"Tonight I can hardly sleep and so I am thinking of you and your friendship. My mother must have been the best and ten-

derest one in the world. Though I remember little of her, I have always hungered and thirsted for her love. Yet I have often become hopeless and desperate minded whenever I was impressed by the sad fact that man is egoistic by nature and will love best only himself, and that even love springs from an egoistic motive. While thinking about these matters I came to the conclusion: Adam Smith affirms the selfish behavior of human beings. Hobbs and some other philosophers declare that every man is an egoist by nature. I thought, If they are right, why should I be blamed for behaving myself selfishly? I *should* live a self-centered life, regardless of criticism, if I want to be faithful to myself. However, I could not give myself up to such an idea, and I found it very difficult to live according to my own philosophy, disregarding the needs of other people. I was struggling day and night, even with tears, for something to hold fast to.

"All of a sudden I have gotten the truth, that God will not speak to me through myself but only through others. I was freed from a long nightmare. Jesus even came to be close before my eyes and his voice near. 'Whosoever shall save his life shall lose it, but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.' Now it seems to me I am dying to love my neighbors as myself. Yet what has changed my mind so radically? I am grateful to God our Father, who dispatched a teacher to us, and I shall not let myself go far away from God and Jesus Christ and you. Yet now I am leaving school. I cannot bear to imagine being left alone again. Yet I am encouraged when I remember that God will watch between us and that we are all one in Christ Jesus. Love works beyond time and space, and I shall pray for you through all my life, and concentrate my mind and heart on God and my neighbor. I cannot write to my satisfaction, owing to my poor ability in self-expression. I become irritated at myself, but I hope you will see what I am trying to express. I know well that I have not so strong will to keep myself constantly in touch with the teaching of Jesus. I am afraid if I

have not friendship. And so I wish heartily that you will be fresh and young, happy and healthy, and always my friend."

From a student in English Literature who is keenly interested in philosophy, to a missionary whom he had just heard preach:

"I am much impressed by your sincere and warm speech. We Japanese sometimes come across haughty and despising types of Americans who seem to be guaranteed a pompous life without sweat. Please pardon me for expressing such unmannerly and imprudent criticisms. The reason why I should say it is that at first I took you also, at the first moment of meeting you, as such an inaccessible person, but I was wrong and I apologize to you right here.

"Now if I may, I would like to express my opinion about the human family and beg your criticism of my thesis. I think our human life is a drama through which the will of a superior being is realized, so that we members of human society are actors. John Calvin said: 'Each of us is appointed either to be saved or to be ruined forever,' and this idea of selection by God depends on the confidence and belief of each individual that he is selected. Moreover, the intensity of this conviction is mainly found by striving efforts and work in daily living.

"All of us are selected to play our part in accordance with our diverse faculties, reasons, emotions, etc. For example, it is said that we, humanity, fell to earth from the disobedience of Adam and were resurrected due to the obedience of Jesus Christ. When I think about this, both the obedient and the disobedient, I cannot but regard the position of Adam as just as important as that of Jesus Christ, since both are equally representative of human nature. Moreover, I cannot hate Judas completely, for some person had to be elected to play his part in order to let Jesus Christ be known and respected among us of today as well as among his contemporaries. In my childhood I wondered and mourned about

why Jesus himself did not blame Judas, and even prevent him from selling his Master since it was a glaring fact that Jesus was clearly aware of his intention. But I have recognized the important position and character of Judas through long hours of thinking and research. Of course there is also the story in the Bible about the blind person who has no responsibility for his inherent defect and makes his appearance upon the earth to express the will of God.

"In my own case I feel a sort of mission, too, but I have never experienced any vision or prophecy. I am very eager to seek after God and to find some strict immutable but benevolent law which can really regulate the whole universe. I am hoping for your good teaching in answer to my letter."

From the same student following a long and interesting interview about some of his ideas:

"It is very kind of you to let me have an hour of discussion about this most important thing, Truth. I was very sorry inwardly because I felt you had been too busy and that I had disturbed you. Nevertheless, I was absorbed in our conversation and even forgot to say good-bye.

"First of all, I have lots to say about this business of 'free agency of the human will.' Since my sixteenth birthday I have been familiarized a little bit with Christian Science through being introduced to a Japanese religious association with much the same ideas. I have believed firmly in the maxim that one's circumstances are the product of his own thought, and have faithfully exerted effort to carry it out in my daily life. Sometimes my hope has been fulfilled and sometimes not, but my belief has become stronger with the lapse of time. Yet now I should like to stand on the side of free will, or perhaps I should say *so* now I should like to stand there.

"Back to the subject,—the free agency is the most important privilege given to us humans. Every other biological being is at the mercy of his destiny, the instinct of his species, etc. I suppose you know that the great majority of Japanese people have believed that each person must pay for the guilt of his ancestors, since each was part of the ancestral soul and every soul had been reborn again and again in this world, sometimes as human and sometimes as animal form. This is a typical Japanese idea of predestination. Yet this idea of 'free agency' takes away the hopeless thoughts of this temporal world inculcated in us. The individual need take nothing of his ancestors' merit or demerit. Yet, of course at the same time we can hardly deny the glaring facts of inheritance and environment, so decisive in each person's career. Some people have inherited material and physical fortune; others internal and mental faculties. The latter seem to have compensated for their shortcomings in monetary blessings by knowledge and diligence. But the class or stratum upon which they are born and brought up seems to play a very important part in the human community. There are of course exceptions, but very few compared to the vast number of the unblessed. I keep wondering why they must be so poor, so weak mentally and spiritually as well as financially, whether or not they *must* take some responsibility for the fact that they are in such a deplorable condition.

"One day I made a short essay on equality and inequality. I dwelt on the human history of incessant struggle for equality; on the fact that in the age of absolutism most people in Europe were troubled by rigorous despotism and that when the age of capitalism succeeded it, many powerful and energetic fellows in the economic and industrial world simply superseded the power of these former rulers so that today, in the so-called age of imperialism, the combined power of military, political and economic elements have taken over one country after another. Each

country has not only her own historical background but also the geographical character. As with the nation, so with the individual. But I could not help concluding as follows: Even if a person should be born poor, weak and common, he need not lament nor feel ashamed, for he can contribute according to his ability from any strong points he possesses. I recognize the beauty and sublimity of human society only when each member is rendering a bona fide effort for the establishment of life upon the earth, co-operating and reciprocating with each other. So, true equality is not in physical similarity but in the attitudes of life, on whether they play their part in accordance with their character. To be sure, I cannot yet be quite satisfied with this theory, for I am too conscious of my own weak points, but I shall do my bit as much as I possibly can. When I question myself as to why I am just now enjoying a vivid, comfortable life as a student, I could not but think that I of myself could do nothing without some visible or invisible support about me.

"Anyway, I should like to agree with you, in conclusion, on the idea that God represents truth, beauty, goodness, and love, and that to do His will is the meaning of the universe. I believe that there is some idea behind the world from the beginning, and that when our free wills run in accordance with this central idea they may prosper, and if they go astray from that line they must be awakened to the fact that they are wrong. Whenever anyone comes face to face with trouble and disturbance, he is given by God, I believe, an opportunity to face something outside human knowledge, to have a clear concept about the idea behind the universe and to recognize that God is God and a God of Love.

"I should like to write soon on the dialectic theory, but I have written pretty long already and I give up my purpose for this time, hoping to tell you more later. Thank you for thinking with me."

From a theological student who took part in the earthquake relief project with his fellow students:

"We feel that each one of us was given lessons both of personal life and of social living. For the period of two months nearly eighty students forgot themselves in performing works of love and fellowship. Though often troubled with the cares of actual life they united in Christian fellowship, helped and co-operated with each other. The success of their service depended largely upon ideal co-operation between men and women. Such co-operation, we believe, will be a source of power to create a new age of spiritual reconstruction not only for Doshisha but for all Japan. One of our high school students who suffered greatly from the earthquake wrote us allegorically:

" 'All of a sudden the black iron wheels of a demon masked in black came rushing upon us, blowing up towns and villages and changing them into ruined cities of death. . . . Nevertheless as if from a corner of heaven, you, as the messengers in white came for our rescue, inspiring the souls of the stray sheep and those who writhed in the depth of agony and pain.'

"Throughout the whole period all the activities were planned and directed by students. Camp life in every phase was under the control of students. We boldly met every problem and we gained more than we gave. Some of us who never knew the Gospel were brought over to the group of believers. Self-forgetting acts of love, as evidenced in this relief work, transcended our sectarian differences and filled us with hope and vision for the realization of a world church. We are grateful."

INTRODUCING JAPAN IN AMERICA

After the long years of isolation during the war and the period of semi-starvation which followed it, there is tremendous uplift and joy in Japan today over every student who is given a chance to travel to America for special study. The number is increasing steadily, and probably between one hundred and two hundred will be here or coming sometime this year. From our Congregational Christian schools and colleges a most interesting group has come, and because we think many of our people will be interested in making them welcome we are listing them as follows:

Miss Noyuri Ariga

Otterbein College, Westerville, Ohio

Miss Ariga is the daughter of Professor Ariga (formerly dean) of Doshisha Theological Seminary, now teaching also in the Kyoto University. She herself graduated from Doshisha Woman's College, a major in Music, and has been teaching piano to children.

Kentaro Buma

Yale Divinity School, 409 Prospect Street, New Haven, Conn.

Already becoming well known as a youth leader and representative, and frequently heard at conferences and rallies.

Akira Endo

Union Theological Seminary, 120th and Broadway Streets, New York City

Recent graduate of and a teaching fellow in the Doshisha Theological Seminary. Holds a Fellowship at Union. Son of a leading pastor in Kyoto and himself a church organist. On the International Seminar this summer.

Taizo Fujishiro

Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois

A teacher in Doshisha Theological Seminary. Holding the World Church Fellowship, he has been to many summer conferences and met many of our young people this summer.

Miss Grace Furuya

Schauffler College, 5111 Fowler Avenue, Cleveland, Ohio

Born in Shanghai, a graduate of Doshisha Woman's College, Grace is preparing in Religious Education. She served as secretary to Ruth Isabel Seabury during her stay in Japan.

Miss Kazuko Hatanaka

Oberlin College, Oberlin, Ohio

Miss Hatanaka is a music major, daughter of President Hatanaka of Kobe College, from which institution she herself graduated.

Shinji Iwamura

Andover Newton Theological School, Newton Centre, Massachusetts

Son of a pastor and himself acting as assistant to his father in Tokyo. He is the nephew of Michio Kozaki, Moderator of the United Church of Christ in Japan.

Miss Toshiko Kawata

University of Chicago, School of Social Service Administration

Miss Kawata is a graduate of Kobe College and of the Doshisha University Department of Sociology. She has been a social worker and, more recently, Secretary to the President of Doshisha. On the International Seminar this summer.

Miss Setsuko Mita

University of Michigan, Ann Arbor, Michigan

Miss Mita is a teacher in Kobe College and is preparing to return to the administration of the Music Department.

Miss Noriko Yamakawa

Chicago Theological Seminary

Miss Yamakawa is a teacher in Kobe College, preparing in the field of Religious Education.

Yo Yuasa

Amherst College, Amherst, Massachusetts

Son of President Yuasa of Doshisha. He is hoping to prepare either through Medical Education or Hospital Administration to attack tuberculosis from which he himself suffered for a long time and which is the scourge of his people.

In addition to the above, who are students, young graduates, or faculty members from our schools, Rev. Masao Tsuboye, a pastor from Kyoto, is attending Andover-Newton Theological School for one year.

Many of our people will be interested also in the presence at Chicago Theological Seminary of Abbot Ogata, often called "Miss Denton's abbot" from the fact that she is buried in the garden of his temple, owing both to her long friendship with him and the proximity to her house of his temple where she loved to walk in the garden. Abbot Ogata speaks excellent English and has come to study religious education and how to adapt modern methods to the teaching of Buddhism in this day of increasing and almost terrifying materialism.

WE'D LIKE A PEN PAL

From High School, Junior High School, Woman's College and even University students in Japan comes a long, continuous cry for friendship by correspondence. The opportunity is almost unlimited. This offers a real chance for service too, and friendship and goodwill can be expressed by a faithful friend willing to write and keep writing. We are eager to find real "pen pals." If you would like to be such a friend, write to: ENVELOPE SERIES, 14 Beacon Street, Boston, Mass., stating your age and interests.

We are re-printing herewith two or three samples of the kind of high school letter sent through Ruth Isabel Seabury to be given to American friends. We have many more.

June 10, 1949

Dear Friend,

I am very glad to be able to talk to you, in America, through this letter. I think it is very good to promote world friendship by letters. Don't you think so?

I'm a very poor hand at writing English, but I will write to you about myself as hard as I can. Please write to me as soon as you get this letter.

I am fifteen years old, and in the first year of Doshisha Girls Senior High School. Do you know about Doshisha? It is one of the typical Christian schools in Japan, and has a kindergarten, junior and senior high schools, colleges and the university. It is a very large and beautiful school.

I am living with father, mother and two sisters. My father is the Master of Kyoto City Industrial Laboratory. My mother is so fine and she likes to cook, so she goes to YWCA to teach cooking every Tuesday. She is interested in knitting and cultivates flowers, too. She is very kind to us three sisters. My elder sister who graduated from high school is always good to me and she also goes to YWCA to teach sewing every Monday and Thursday. She is studying piano and English. The younger one is a senior in elementary school. She is also learning English and piano, besides the school studies. She is very tall. I think that she will be taller than I in a few years.

What games do you play at your school? I do not like to take exercises so much, but my friends play softball, basketball, volleyball and tennis. And sometimes they play against our teachers. We have much fun when we watch these games.

I hope I can speak and write English freely very soon. Whenever will it be? I hope you lead me.

Please write to me soon and tell me about yourself, school, family and country. I am glad to write you, and shall wait for a letter from you.

Sincerely yours,
Toshiko Morita

June 17, 1949

Dear Friend,

I would like to write to you and also hear from you.

There are thirty-eight boys and girls in our home room. Sometimes we have recreation in the home room. I am a home room president, but I don't quite know about the home room system. So would you kindly tell me about home room system, if you are free to?

Some day I hope to see you. In the meantime, I hope that our correspondence will be lasting and our friendship will grow.

I remain

Yours truly
Shigeto Kawagoe
(Boy)

My dear Friend in America,

The other day I heard Miss Seabury's talk at the Students' UNESCO Club, that she would be glad to introduce us to some American friends. So I send this letter. I am sixteen years old and a second year girl of Himeji High School, as well as a member of the Students' UNESCO Club. I should like to learn about your country. I have seen some scenes of your country in pictures or movies. Many high and grand buildings, splendid means of communication, and other fine things surprised me. In such a good environment you are cultivating your minds, aren't you? We too, in spite of our poor surroundings, are doing our best for culture. I have often been present at discussion meetings both of our school and of our prefecture. One of the subjects of our discussions was "Is religion necessary to human life?" We learn more through discussions than through books or lectures.

Now, in my room, the sacred bamboo stalks that I arranged stand near me.

In my next letter I will tell you about my home, my friends, and my school. Will you please write me about your Christmas, your home, your town, and other things. I am waiting for our letter.

Yours sincerely
Miyoko Shimizu

June 3, 1949

Dear friend,

You have no idea how glad I am to write you a letter and to have an American friend. I am interested in America. I think world friendship is a good thing and important for peace of the world. It is so much fun to hear from someone far away. Don't you think so? So I write to you all about myself, my family, our school, and our city. Please write to me soon and tell me about yourself, too. I am fifteen years old. My birthday was on April 14. I am first year of Doshisha Girls Senior High School. It is one of the few Christian schools and one of the largest schools in the city. I love my school very much and it is my pride.

Are you a Christian? I have not been baptized but my school is Christian School and most of our teachers are Christians. We have a service every morning and every Sunday; most of our friends go to church. I like church atmosphere and church music. I am interested in our religion very much so I have thought about significance of baptism. My family are not Christian but I intend to become a good Christian.

Our school days are divided into seven hour periods but some are six hour periods. What are they studying at school? I am taking Bible, English, Geometry, Analytics, Japanese language, Social study, Physical Education, and music. I like English the best. I want to learn French, too, but my English is so poor that I am afraid to learn more foreign language together. In addition we have Home making on Monday and Assembly on Wednesday and Clubs on Friday. Of course, I take English as the club work and through this club I'm writing this letter to you.

Do you like to read books? I do. I like to play the piano very much, too. In my next letter I will tell you about my family.

Please write to me soon. I hope that our correspondence will be lasting and our friendship will grow.

Sincerely yours,
Nori Shirjo

A COMMISSIONING SERVICE FOR EVERY MEMBER CANVASSERS

By FRANK L. EDWARDS
New York, New York

(At the time designated in the Order of Worship the Canvassers shall be requested to rise. If the number of canvassers is large, they may have been seated in a body in the front pews of the church. In this case they will remain where they are. If the number is smaller they may have been seated in their usual places in the congregation. In this case they may be asked to come forward during the singing of a hymn. The canvassers should have been instructed in advance as to the importance of making their own pledges before they go out among the people. Each will have been given his pledge card which he will have ready for presentation to the officers of the Canvass who will, at the proper time, receive the pledge cards in offering trays and present them before the minister for dedication.)

Pastor (addressing the Canvassers): This is an important occasion. On this Loyalty Sunday, the members of our parish are invited to re-consecrate themselves to the service of our Master and to set aside, as God has prospered them, a portion of their income for Kingdom building through the church. Because of your loyalty to Christ and your devotion to his church you have been chosen to extend this invitation to our people. This is both a privilege and a responsibility. You go forth today in the name of the church and in the name of Him whose we are and whom we serve. You speak for Him and for all to whom the church ministers, both at home and throughout the world-wide parish. You will, both by your manner and your words, remind us that Christ continues his ministry of teaching, preaching, healing and comforting through his church which is his body. You

will not permit us to forget that God, who gives us all good things richly to enjoy, requires us to honor Him in all our ways and to present unto him the first fruits of our time, our talents and our treasure. You will help us to remember that God's blessing will be upon us as we yield ourselves unto Him. You will suggest to us the urgency of the world's need, and the power of the gospel. You will tell us again that faith without works is dead and help us to escape the sins of complacency and self-satisfaction. This is your high calling. For this you are commissioned. Do you accept this commission and do you, trusting in God for help, covenant and engage together to perform this task with diligence, humility and patience? If so answer, "We do."

Canvassers (presenting the offering trays to those appointed to receive the pledge cards of the Canvassers): And now, before we seek the help of others, let us each make his own commitment to the support of the work of Christ's Church and dedicate both our pledges and ourselves to the service of God. (The pledge cards of the canvassers will be received and presented before the minister who will then say:

Pastor (to the congregation): Let the members of the congregation stand for the Commissioning Prayer.

Commissioning Prayer: Almighty God, who hast made us and in whom is our peace; we praise thee for the gift of life and for all the blessings of thy love and providential care. The earth is thine and the fullness thereof; the world and they that dwell therein. By thy tender mercies thou hast called us to be thine own and hast revealed thyself unto us in the gifts of Jesus Christ, thy Son, our Lord. We acknowledge thy goodness and glorify thy Holy Name.

We acknowledge ourselves unworthy before thee and confess that we have received thy gifts as though they were our just due

and used them as though they were our own. We have sought thy blessings and withheld ourselves from thy service. We have been unprofitable servants and unjust stewards. Forgive us, O God, and restore a right spirit within us.

O Thou who has set us free with the freedom that is in Jesus Christ thy son, enable us, we beseech thee, to love the church which thou hast established and to serve Him whom thou hast sent unto us. Wherever thine altars are established, wherever the cross of Christ is lifted up, wherever human hearts turn unto thee, there may thy spirit be. By the ministry of thy Church and the power of the Gospel, draw all men unto thyself. Declare thyself unto the nations and make thy ways known unto mankind.

As we stand before thee with humble hearts and steadfast minds ready for the work which thou wouldst have us do, grant unto us, O God, wisdom and strength for our task. Bless these whom we commission in thy name that their words and their works may be dedicated wholly unto thee through thy church. Grant, O Heavenly Father, that all to whom they go may be inspired to love thee more deeply and to serve thee more fully. Build thy Kingdom through us, and establish thou the work of our hand, yea, the work of our hands, establish thou it.
Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now and ever shall be; world without end. Amen. (Let the canvassers and the congregation resume their places in the pews.)

ENVELOPE SERIES

VOLUME LII WINTER, 1949 NUMBER 4

Your Business is Personnel, too!

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A QUARTERLY

ENVELOPE SERIES

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Thomas K. Thompson, *Stewardship Secretary*

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LETTER FROM THE EDITOR

Dear Reader:

Your Editor has just returned from a month's tour on American campuses in the business of recruiting for the Church's many needs. Under the auspices of the Student Volunteer Movement she spent three or four days each in ten campuses: three were Christian colleges; three were great State universities; four were State colleges. Never "in my day" was the interest in Christian Vocations overseas greater—I might say, never as great as this year, yet the inquiries were often queer and new. Out of the experiences of the month have come some deep thinking and discussion regarding the duty of the churches to prepare their young people better and earlier for the job of living as Christians in this kind of world.

Here are a few comments picked up by the way:

"My mother thinks I'm crazy but I really *want* to work for the Church."

"My pastor seemed not to know much about opportunities of this sort."

"Does our denomination do anything in the medical field—the kind of thing Dr. Schweitzer does?"

"Has relief work any relation to Missions and are we doing anything of that kind?"

The *questions* asked by young people often indicated the prevailing insecurity of the present day, the feeling of not wanting to go permanently into any one line lest you should be "stuck with it" even though you might be a misfit. They reflected, too, the worry about Communism and whether Christianity was completely futile and frustrated in the face of it. They showed a real desire to have somebody describe fully with plenty of

chance for discussion the opportunities for service under the Church—all kinds.

Three times in the month I was asked to direct Vocational Conferences to which groups came, with the "give-and-take" of close discussion which was so valuable. The kind of question they asked ran like this:

"How can one tell whether he has what it takes for a whole lifetime in another country?"

"Can you make these jobs concrete? It's only a vague impression in my mind."

"How can we find out what kind of preparation is needed? Somehow there's nothing I'm taking now that seems to have much bearing on this kind of work. Would a Christian college do me any more good?"

To meet such questions as these, and to give a clear-cut suggestion to the churches, this issue of ENVELOPE SERIES has been designed.

What Can You Do with this Number?

Perhaps you could have a **conference for parents on Christian Vocations** so that the family of a boy who might become an Albert Schweitzer some day wouldn't question his sanity when he proposes the mission field as a vocation!

Perhaps you could use the material on page 31 in a discussion group or a Sunday School class of young people. It is not written for them but for the leaders or teachers. Send for the Christian Horizons list for 1950 which will be most impressive to them.

Could you **discuss** with a parents group **the advantages of a Christian college** in the undergraduate days for a young person's life and to follow it further, **could you make an exhibit,** perhaps under the auspices of a high school age group, of attractive literature regarding our Christian colleges?

If you are in a state where there is a great dearth of Religious

Education trained personnel and you know what that will do to your young people and children as they grow up, in the church, **can you not plan** in some committee of the church or in the women's society **to send one of your girls to Schauffler College** for special training while in the undergraduate days?

If you are in a community "on the frontier," so to speak, and despairing at the continuous overturn in Christian Education leadership, again **why not send a student to Schauffler,** all expenses paid, in order to secure a quick return on your dollar in experienced, trained leadership?

If you would like to have for your high school age the inspiration of a lifetime, **get a group of Student Volunteers** from a nearby college **on deputation to your community.** Have them in your homes for a close-up contact with your own young people. Let them speak in the church. Here is a good opportunity for Youth Week (January 29-February 5).

And all this is Home Missions! It is this that you support with your Home Mission dollar in the Christian World Mission of your church. Read carefully Bryant Drake's article. We asked Dr. Drake, who is Secretary of the Department of Higher Education of our Board of Home Missions, to give us his wisdom for our churches toward the whole question of sending their sons and daughters to the kind of college where Liberal Arts is set in a framework of Christian philosophy and the place of religion in life. These Church-related colleges are not the only places, of course, where such an emphasis can be made; we have splendid student Centers under our denomination in many a State university; but the *drive* of the leaders is secular. Today in the Christian college it is hard to escape some understanding of the meaning of Chrsitian Life or Life at its highest and best.

This seemed to us a good way to look forward into the New Year. Happy New Year to you as you seek to lead your young people.

RUTH ISABEL SEABURY

THE GREATEST NEED OF CHRISTIAN HIGHER EDUCATION

By Bryant Drake

Christian Higher Education is something which everyone approves, but I can see you, gentle reader, tightening your purse strings when I begin to talk about its "greatest need." Relax! The greatest need of Christian higher education today is not money.

Its greatest need is for laymen and ministers in the churches who know what it is. It is as simple as that.

We assume so many things about Christian higher education which are not so. For instance, we assume that it is a charity, and well-meaning churchmen send indigent students to church colleges while they encourage well-to-do students to go to "name schools" or to state universities. Many of our church-related colleges spend $2 to aid indigent students sent to them by the churches for every dollar contributed by those churches or their members. The church college is not a charity, it is the institution above all others which can train Christian leadership. The nature of our society in 1980 will depend upon the kind of leaders trained in today's colleges and universities; that leadership should be Christian.

On the other hand, we sometimes go to the opposite extreme and assume that what we mean by Congregational Christian colleges are the famous schools which were founded by our denominational forefathers, and which are now leaders in American education. Yet these institutions have sought freedom from any limitation which might inhere in identification as church schools, and they are not what we mean when we talk about "our church colleges." It is true that the most outstanding colleges in the "midwest" are Congregational Christian colleges

which *still* identify themselves as such, like Oberlin and Grinnell, but we also include several struggling colleges in our list. Many of them are good small colleges like the Dartmouth of Webster's time, schools which can be loved, and that still give personal attention to individuals, and where the Christian life and character of the faculty and staff make a difference.

Then we assume odd things about the standards of Christian higher education. Perhaps in the back of one's head is the notion that it consists of courses in Bible, daily chapel, and platitudes. We may have a real fear that its standards are not so high academically as those of secular education, private or public. On the contrary the best undergraduate education in America is given in certain church colleges. State-controlled education is laboring under a terrible handicap because it has to accept all comers, and consequently there is less selection, more crowding, more mass treatment, more ruthless impersonality, more dependence upon external measurements and arbitrary tests. Christian higher education has the advantage of the long view as distinguished from the short and temporary one; it has a perspective of the ages and eternity rather than of examination day and the end of the semester, or even of the day when one has made his first million.

And some people assume that being a church college is the same as being a sectarian college. The dogmatism of the Roman Catholic or Fundamentalist college is confused with the liberal freedom of a Congregational Christian institution. We have a long tradition of liberty. Some of the greatest colleges and universities in America were founded by our denominational forefathers. They were free from the start, and were nurtured in freedom, and it is this from which their greatness stemmed. This is the corner stone of true education.

Christian higher education has its Congregational Christian interpretation. We interpret it to mean *an education in which*

love is involved, that is, where there is a *loving concern for the student as a person.* It is not the will of a Christian professor that any student of his shall fail; he will go to great personal inconvenience to help each student toward success in his studies and adjustment in his personal life.

We also interpret it as meaning *honesty and concern for truth.* There can be no tolerance of casuistry, but rather a fearless facing of truth regardless of where it leads, a free pursuit of knowledge, and the recognition of the right of every teacher to think according to the dictates of his own conscience.

The ordinary church member should realize that Christian higher education is today facing a desperate crisis. Millions are poured into secular education because the community believes that technical understanding is of primary importance. Almost 50% of the 268,000 degrees granted in 1948 were in engineering, education, business administration, and science; 1.5% of the degrees granted were in theology, and .6% were in philosophy. Up to 1866 only 300 engineering degrees had been granted by American colleges. Nineteen forty-eight was quite different from 1866, and nowhere was the contrast more marked than in the attitude toward Christian higher education. Part of the crisis is the effect it has on the supply of ministers and missionaries.

The most urgent problem of every Congregational Christian college is money. I do not say the "basic or most important problem," but *"the most urgent problem."* Some of our colleges could be put on "easy street" by a gift of $25,000! What state college is in such a desperate plight? Perhaps church colleges will not survive this era's emphasis. Our first concern is for Christian people to know the desperateness of this situation, and, on the basis of the light given to them, to decide what they themselves will do about the church college.

The greatest need of Christian higher education is Christians who know what it means and what to do about it.

I'D SEND HER TO SCHAUFFLER COLLEGE

Part I

By Ruth Isabel Seabury

"Schauffler? Never heard of it!"

"Schauffler? But isn't that a *Mission* School?"

"Schauffler College. Oh, you mean the school for foreigners that we used to give our Home Mission money to."

"I am glad to help the girl you have just written me about, but why send her to Schauffler? Why not a bigger and better college that will give her more scope?"

These are among the reactions I have received in the last few years as I have tried to make Schauffler College better known among our Congregational Christian people in America. I find myself a little exasperated always, partly because these reactions are so natural, and partly because I realize that they come from our having done an inadequate job of publicity as a denomination, but perhaps most of all because I feel sincerely that here is a school which could serve the denomination in a real and special way but which we don't begin to appreciate and use as we should.

I believe in Schauffler, not for its past, but for its future, based on its present achievement and what it offers to students, churches, and to the Kingdom of God. Because I believe in it I decided we should make it the object of some real education in Home Missions this year as a good way to begin 1950. Because I believe in it, I asked the President, Dr. George Michaelides, and his cohorts to help me compile material along lines specified by me which I thought our people ought to see and understand.

For many reasons Schauffler has been identified in the minds of our people as a charitable project where girls who couldn't get an education any other way could get one at little cost. Of course the primary reason for that fact is that we have had to

promote it financially rather than develop it educationally. What I should like to have our readers understand is the remarkable program offered by Schauffler for training the very leaders we most need in our churches today and tomorrow. As Dr. Drake has said in a pamphlet on Recruiting, "We could fill five times as many jobs in Religious Education alone as we have people available." The result is that smaller churches, inaccessible or poverty stricken areas, rural communities and States where the church has perhaps the *most* important job, are entirely without the religious education leadership they need. Moreover, our city churches and the newer programs of our State Conferences call for Religious Social Workers as never before. Schauffler is able to do a superb job of training those religious workers.

Schauffler needs no placement center, for as one of the faculty recently said, "The problem is not one of placing graduates, but finding enough graduates to meet the unsolicited demand. Two graduates last year had six very desirable positions in social work from which to choose on graduation."

It is true that the ideal plan in the past, and even today, is for a Director of Religious Education or a Religious Social Worker to take four years of Liberal Arts College, plus two or three of graduate work at a Theological Seminary or School of Social Service. Schauffler offers instead a four-year undergraduate program leading to the Bachelor of Science Degree in Religious Education or the Bachelor of Science Degree in Social Work. President Michaelides' word on that is: "We are not offering a liberal arts course, but a combination of liberal arts and professional training on the *undergraduate level.* Our purpose is *not to undermine standards,* but to meet the need which exists in thousands of churches, which will never be able to engage a Director of Religious Education with a graduate degree."

The program for either of its two specialties is divided between study and practical experience or field work. The faculty

includes a most remarkable group of people, who in their own lives combine this same balance of practical experience and training in theory. For example, take the Religious Education Department. Here are offered courses in the Bible, Church History, Practical Christianity, Philosophy of Religion, Psychology, and, in addition, courses in the Administration and Supervision of Religious Education, Story Telling, Drama, Secretarial Practice, Audio Visual Education, Week-day Work, Worship, Religion in the Family, Religious Education in the Rural Church, to say nothing of a good background in English, Natural Sciences and Speech.

The program of field work is gathered up in a Seminar on Field Work required of every student. The field work, moreover, is carefully graded. To quote from the President again: "We put our freshmen into our Community Center to learn how to handle groups, and to get a taste of social work. We place the sophomores in churches to introduce them to religious education. Juniors and Seniors majoring in social work are placed in social organizations where they are given advanced responsibilities under expert supervision. The same holds true of upperclassmen majoring in Religious Education. We put them in churches and see that they are given advanced responsibilities. Our students also get practical experience during the summer. So that all in all by the time they graduate they know what is expected of them and how to do it."

The Religious Education work is directed chiefly by Prof. and Mrs. Charles S. Nichols. Mr. Nichols graduated from Oberlin and after teaching three years in China, at Lingnan University, returned to America, received his Master's degree at Auburn, with post-graduate work at Boston University and the University of Chicago. To this professional training he has added seven years as a Director of Religious Education and twelve years in the pastorate. Mrs. Nichols is a graduate of Swarthmore College

with graduate work at the University of Pennsylvania. For several years she was in charge of vocational guidance at Swarthmore. While her husband was in the pastorate, she has specialized in interdenominational activities and become very well known in civic education and even more in Religious Education. She has been a counselor and leader in camps and conferences, specializing more recently in Junior High School work where she has achieved a great deal of success as a writer of church school materials, culminating in a course book, "Men of Courage."

Miss Ruth Lister, who is also in the Religious Education Department, received her B.A. in Chicago and B.D. from the Yale Divinity School and has given real leadership in Visual Education. These three bring to Schauffler a combination of experience and inspiration and dedication that is worth a great deal in addition to their remarkable gifts.

Similarly in the field of social work, Dr. Marlin Butts is one of the most able, gifted and inspired social work directors I have known, for I have watched his work in a Settlement in New York City, in an Institutional program in Boston, and in a combination of Christian Education and Community Service in Hartford, Connecticut. I have also met the students whom he has inspired, have seen them in action all over the world, and worked with him in some of the camping programs he has supervised for disadvantaged children. Mr. Butts graduated from Boston University, took his M.A. at New York University and advanced graduate study at the New York School of Social Work. He will speak for himself in the second portion of this article. He and the President have drawn to that department, aside from the resident faculty members, a splendid group of outside lecturers bringing many points of view for the benefit of the students. Mrs. Butts, a B.A. from Mt. Holyoke with graduate work in Columbia, serves as instructor in English.

As for the President himself, with his dramatic and interesting personality, he combines an international background with the highest possible preparation and with remarkable teaching experience. He was born of Greek parents in Smyrna, Turkey, where he graduated from the International College with a B.A., took his M.A. at Columbia, his B.D. at Union, his Ph.D. at Hartford. He has taught in Athens, Greece, and Beirut, Syria, in the Near East School of Theology. He has been Lecturer at Smith College and at Oberlin, and is today Lecturer at Cleveland College of Western Reserve University.

Schauffler is alive to every opportunity that comes its way, whether that be in securing the interest of a part-time Instructor in Arts and Crafts borrowed from the Cleveland Art School, a teacher in Secretarial Science borrowed from Fenn College, a part-time Registrar and Instructor of Natural Science, or an arrangement for their students to take foreign language courses given at nearby colleges, Fenn or Cleveland College.

Increasingly our churches are coming to know Schauffler for its splendid choir, which under the leadership of Dr. Edwin Ralph has taken the students each year on an extensive field trip or what is called a "Program of Worship in Song."

President Michaelides tells his audiences when he is promoting the college and its cause that Schauffler gives its students four advantages—Atmosphere, Academic Work on a high level but in small classes, Graded Field Work, and an abundance of Opportunities for Service after graduation in local churches, week-day schools, in the service of the Home Missions Boards, and overseas under Boards of Foreign Missions. He would put it this way: "The institutions or the individuals that matter most on earth are those who excel in their endeavor to incarnate and to express something spiritual and eternal without which man cannot live—peace, justice, goodwill, forgiveness, love, sacrificial service. That is what we are trying to do here at Schauffler."

One look at what some of the graduates are doing will abundantly bear out the President's words.

Mildred Ford, '46, recently accepted a position as Director of Youth Program at Olivet House in Chicago, leaving staff of Marcy Center, Chicago. She is Vice-President of Group Workers' Federation of Chicago, on the Council of the Federation of Social Workers and serving on Chicago Day Camp Committee.

Elizabeth P. Larick, '47, is Supervisor of Industries with the Goodwill Industries in Cleveland. Daily Miss Larick deals with the handicapped who make up the list of employees of the Cleveland Goodwill Industries.

Grace Byerly worked for years for the Save the Children Organization in the mountains of Tennessee. She went into an area of dire poverty with all its accompanying evils. The mothers of the community helped her serve lunches to the children and thus she started her P.T.A. She secured county help—medical, dental and agricultural. She established week-day schools of religious education, strengthened the churches, etc.

Janet Ross responded to the call to help mining communities. She tells of her clubs and parties, of her neighborly help of those in trouble and of the beautiful services of worship in the plain little church and we catch something of her radiant enthusiasm.

Virginia MacIver, as a rural minister, took a small church in Northern Michigan to which she brought new life. Her Sunday morning services gave beauty and dignity to worship which had been unknown before her coming. She organized an excellent choir which proved a nucleus for community singing and community spirit. Old and young, boys and girls found here the answer to their social needs. Her biggest success was with the children and youth to whom she supplied the needs of both home and church. The door of her home was never locked and even tho' Virginia might be out calling the children knew that games and warmth were to be had in the little house by the side of the road.

Hazel Young found that the bachelor degree must lead to a master's degree for a girl who would fit into executive positions. After Schauffler, she received her master's degree at Western Reserve University, worked for the Cleveland Traveler's Aid, then for the Cuyahoga County Church Welfare Board, and now is State Director of Public Welfare for New Mexico.

Several of the graduates have fitted into the work of the Board of Home Missions or Home Missions Council or have gone to

the foreign field under the American Board. There is *Nezzie Carter* who is doing Religious Education work among the Negro churches (Congregational) of the Southeast district; *Roberta Price,* who worked among the Indians of South Dakota; *Dorothy Knowles,* who did pioneer work among the migrant workers of Southern Ohio and supervised home mission work among migrants all the way from Texas to Minnesota, learning their language and serving their needs; *Eleanor Petty* did the same thing in Texas and Northern Michigan for a while and now in the mining districts of West Virginia; *Corinne Nordquest* and *Harriet Summerville* are under the American Board in South and in West Africa; *Jean Littlejohn* is under appointment to China and waiting a chance to go; *Esther Reimold* is on the Gold Coast under the Board of Foreign Missions of the Evangelical and Reformed Church and *Lela Wasser* is soon to sail for India under that Board.

Schauffler has always had a few foreign students, too, most of whom have gone back to their countries to do significant service. At the present time there are thirteen from China, Japan, Cuba, Panama Canal Zone, Lebanon, Bulgaria, and India, together with a group of students from Puerto Rico and Hawaii. President Michaelides often points out that Schauffler is "international, interracial, and interdenominational." No line is ever drawn in Schauffler, for right race relations come about naturally and in a family spirit. The May Queen in 1948 was a Negro girl. At the last "step-singing" in the spring of 1949 when the seniors put their gowns on the juniors, a Negro girl from Cleveland put her gown on a white girl from Texas.

There are some interesting Schauffler statistics—in fact, some of them discouraging statistics. It is at that point that I'd like to call attention to the College among our churches. Schauffler has 72 students this year. In their excellent dormitory there are 52 "boarders" and 20 are day students. They are evenly divided be-

tween Religious Education and Social Work. But Schauffler could take care of three times as many and still do so on the intimate fellowship basis which has made the College what it is. At the present time every girl costs the College $1000 a year and the College receives $500 per girl. Says the President, "We are told this is bad business. We have to appeal to churches, women's organizations, individuals to help us raise the budget *but* we realize that no student in any school has paid fully for what he gets and we realize the tremendous need which we are filling. We honestly desire to have as many churches as possible know about what we can offer, not only for the support they can give but for the students they can send to increase the number of trained leaders for our generation."

The thing that strikes me most at Schauffler is that there every undergraduate girl is *studying with a purpose*. That sense of purpose makes a difference at Schauffler. An Austrian Quaker professor who visited the College last October said, before going back to Europe, "My faith in American education has been restored after spending these few days with you."

Part II

Schauffler's Social Work Program

By Marlin Butts

Editor's Note: *I asked Marlin Butts to write in his own way of the reason for existence and the spirit behind Schauffler's Social Work Education. As he says himself "This isn't a finished article," but it is so vital that we wanted our churches to read it as he wrote it.*

In the last two decades, the increase in the demand for social workers has been greater than for any other profession. The census count shows that between 1930 and 1940 the increase was from 40,000 to 72,000. Dr. Ernest V. Hollis, director of a nation-

wide study of social work education now being made under the sponsorship of the National Council on Social Work Education and the Carnegie Foundation, estimates that there are between 100,000 and 150,000 social work positions available at the present time.

Pioneers in social work in private agencies were often those of wealth or those with access to wealthy people who contributed their time and their money for the welfare of others. Such people as Jane Addams, Lillian Wald, Dorothea Dix, Mary Simkhovich were in this group whose social insight laid the foundation of American social work, philosophy and practice.

By the turn of the century there were many who were seeing that it was not enough that people should be fed, clothed, and housed. Many were recognizing that most of the people who were in trouble were not in trouble by choice or even because of conditions over which they had direct control. The relief recipient became a person—a brother in need. He had dignity. He had value. He was more than an animal in need of physical necessities.

It is not surprising that this new concept found its leaders and backers among people with religious convictions. Many of the early social work organizations were created under the sponsorship of Catholic, Jewish, or Protestant groups.

The trend at the present time is toward a close coöperation between church and social work. This was evidenced this year at the National Conference of Social Work where religion received recognition in the general sessions and in many sectional meetings as well as in the meetings of the divisional meetings of the Church Conference of Social Work which has been an associate group of the National Conference for many years.

Speaking at the Conference, Frank L. Weil, chairman of the President's Committee on Religious and Moral Welfare in the Armed Forces said, "Every goal of social work is stated in the

Old or New Testaments of the Bible. . . . Religion is the traditional instrumentality for rallying man to support the principles of right, decency, justice, and kindliness. . . . Social work when it influences social action has the same objective."

For those members of the Christian churches who believe in the social gospel of Jesus, provision for education of social workers is an essential affirmation of their belief.

There are today about fifty graduate schools of social work graduating less than 2,000 students each year. Many state universities offer undergraduate degrees in social work, training people primarily for positions in public welfare. There are *very few colleges offering undergraduate degrees* in this field and of these surprisingly few are church-sponsored colleges.

Schauffler College **in 1931** was empowered by the Department of Education of Ohio to grant the degree of **Bachelor of Science in Social Work.** This was only one year after Schauffler began granting the Bachelor of Science in Religious Education. From the beginning Schauffler has recognized the undeniable kinship of religious education and social work. Majors in both fields take the same basic courses during their first two years. Each has orientation courses and some field work experience in the other field.

Theory, observation, supervised experience, and practical participation are combined in the social work curriculum. In addition to the courses offered by the full-time faculty, specialized courses are taught by agency executives who not only have the academic requirements for teaching but the practical experience and up-to-date information.

It is not enough that students know about social work; they must also have practice in doing social work. Freshman year all students do four hours' laboratory work at Schauffler Community Center as a part of their course in Introduction to Social Work. The Center provides a *recreational program for over*

two hundred children in the neighborhood. It offers the students an opportunity to get their first experience in group leadership under faculty supervision. In the Sophomore year all students do laboratory work in churches as a part of the course in Introduction to Religious Education. *Juniors and Seniors give six to eight hours of supervised field work in agencies in the community.*

Through observing a student in field work the faculty advisor and the agency supervisor have an opportunity to evaluate the student's potentials and to recommend her to the position for which she is best qualified. Agencies considering graduates for positions are especially appreciative of the objectives and professional appraisal of the social work field-work supervisors.

No one may graduate who has not maintained an average of B in field work irrespective of her grades in other courses. This means that every graduate has passed not only the requirements of the faculty but has satisfactorily demonstrated to at least two social work agency executives that she can do a creditable job in social work.

The scope of the social work field is so large and varied that it is hard to keep up with all of the new developments in the classroom. Students are given opportunities to attend conferences where they hear the outstanding leaders in the field, meet and participate with experienced social workers in small discussion groups, and get the feel of all that social work offers.

The standards at Schauffler are high. The schedule is full and the work is hard. When I came to Schauffler four years ago as a visitor I said that it seemed to me that the students were doing five years of work in four. After being on the campus for three years I wonder if my five-year guess is not too low. But because Schauffler is preparing people for a very important task, because it says that when a graduate leaves Schauffler she is prepared to take a position, and because Schauffler gives a student

not only a college education but practical experience at the same time, it just has to be hard work.

Is it worth the effort? From all parts of this country, and from many others, come *reports of Schauffler graduates* who have made significant contributions in their social work positions. They are *church social workers, YWCA secretaries, youth directors, nursery school directors, teachers, Girl Scout executives, settlement workers, staff members of Goodwill Industries, and on the staffs of various other private and public agencies.*

In an atmosphere where many cultures mingle, where scientific methods are used to implement Christian service, where theory is put to the practical test, Schauffler offers four years of campus living in preparation for a lifetime of Christian service in social work.

New Japan Pamphlet

"A Life Were Not Too Long." Attractive booklet of Meditations by Virginia Mackenzie of Japan. Published by Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York.

Price 30 cents

STUDENT VOLUNTEERS FOR 1950

Lately we have heard two questions which this article is designed to answer: "What has become of the Student Volunteer Movement," asked by adults who used to know it, and "What is the Student Volunteer Movement," asked by students who were hearing of it for the first time. Like so many of the ecumenical movements of the church, this one began in the enthusiasm of *young* men, more than half a century after "the Haystack," out of which modern American Christian Missionary work grew. The first summer conference for students held by the YMCA led to this organization, which was designed to get ahead faster in the cause of "Missions" by laying it on the hearts of students, *while* they were students, that they might give their lives to the overseas work of the church. In the sixty years since the SVM became the official recruiting agency of the Mission Boards thousands literally have gone to the Field who got their inspiration, nurture, and preparation through college days by contact with this body whose primary concern was their life work.

Since 1891 it has held Quadrennial Conventions, running all the way from small planning conferences in war times to vast conventions of 6,000 or 7,000 students, to which representatives from both nationals and missionaries from many lands came to plead the needs of their countries for the lives, talents, and vocations of young people. Some of the great literature of missions has been planned at those conventions, indeed written out of speeches delivered there in many cases. There the great voices of the World Mission of the Church have spoken. Thousands of people who never went to the field themselves speak affectionately and nostalgically of the SVM Quadrennial of their own college days where they got an inspiration and dedication to the wider causes of the church which has never left them, and which

has sent them into trusteeships of churches and Boards, and into work as active laymen in the church, concerned that it should never stop with being local. "Once a student volunteer, always a student volunteer"—and always concerned for all humanity and its need.

In the last twenty years the SVM has gone through many changes. As the Student Christian Movement in the United States has become stronger, and the churches have developed vital departments of student work which were in themselves little volunteer movements in many ways, it has seemed best to relate the student volunteers more closely to the total Christian student enterprise. Consequently, the SVM has been considered the instrument for missionary education and enlistment for all student movements and therefore a member organization in the United Student Christian Council. Its Quadrennials are therefore promoted by all the branches of the Christian Student fellowships, the YMCA, the YWCA, the United Campus Christian Council, the Student Fellowships of the denominations. The new day, however, seemed to demand a new technique and the small Student Volunteer Bands which used to be the organ of the SVM on many campuses gave place, some ten years or more ago, to committees or commissions within the United Student organizations.

New Volunteer Bands

In the second half of this twentieth century, however, a new kind of Band seems to be called for, and under various names this little intimate fellowship which used to be called the Volunteer Band is being revived, or, rather, re-created. This does not mean that the SVM is again forming organizations of its own on the campus or is breaking loose from the Student Fellowship; rather it is setting apart those who are definitely interested in becoming missionaries themselves, either home or foreign, in a

fellowship in which they can study and explore together the many opportunities that face them for their life work and deepen their spiritual resources together for that work while also becoming "Come-with-Me" agents on their campuses.

Today on the mission field the work is increasingly interdenominational, or undenominational. More and more it works with a *United Church* in the country to which it goes overseas, and more and more in coöperation with the Home Missions Council in this country. Therefore the denominational student foundations on the larger campuses with their otherwise quite remarkable programs do not entirely meet the need of those already committed to full-time Christian service, who want to learn together the new skills, techniques, and strengths required. *Together,* across the lines of denomination! On many campuses, therefore, there is a new group, sometimes called a Student Volunteer Fellowship, sometimes a Missionary Fellowship, sometimes a Christian Service Fellowship. It usually has the following purposes and activities:

1. To strengthen and keep active the missionary purpose of its members.
2. To develop spiritual resources through the disciplines of worship (public and private), group silence, joint study, regular giving.
3. To study the missionary movement in all its aspects including its social, economic and political implications.
4. To discuss the missionary emphasis of all campus Christian organizations, and to plan for active participation in their programs.
5. To create and develop a Movement consciousness through participating in the Conferences and programs of the Student Volunteer Movement, distributing literature and enlisting Volunteers.
6. To establish and maintain contact with missionary alumnae and make their service known on the campus.
7. To give leadership in campus Christian organizations in
   a) Planning a program of united campus-wide missionary education.
   b) Sending teams to visit churches, young people's societies, high schools and other off-campus institutions as a means of extending the group's missionary influence.
   c) Becoming personally acquainted with foreign students on campus,

making sure they are fully drawn into campus activities, and seeing that they have opportunity for real contact with vital Christianity.

The Movement Takes in America Too

In 1944, at the strong urging of students gathered in the Quadrennial at Wooster College, the Student Volunteer Movement decided to broaden its base to include "missions in America" as well as "missions abroad." The reason for hesitation was, of course, the difficulty of classifying the openings in this country as "missionary." When does the pastor of a church become a home missionary, or cease to be one? Certainly one could not list all of the pastors as missionary. When is a Director of Religious Education a missionary? Nevertheless, even though it was difficult to provide for it properly, it seemed unreal to separate these two halves of the picture, the home missionary and the foreign missionary. Their purpose was one, their cause one, their sense of vocation one. They wanted to be able to say "We do not consider the foreign service more important than the home service, they are equally important and equally necessary." They did not want to say "We consider the home missionary cause the business of the church and the foreign missionary cause the concern of students,"—both must be the concern of students. Both call for pioneers in the twentieth century. *So at last the SVM has become The Student Volunteer Movement for Christian Missions.*

Student Volunteer Declaration

In the old days the Student Volunteers had a Declaration of Purpose which they signed in order to become members of the Movement. It was usually called The Declaration Card.

Today, as in the beginning, the individual student may consider himself part of the Student Volunteer Movement; in fact

there is no other way for him to join though that joining brings him into a program which affects the whole Student Christian life in America. Today, as in the old days, he signs a Declaration which contains two parts and which is called A Declaration of Life Purpose. On the present card, approved by the Student members of the SVM in 1949, are the following statements for signature after careful thought:

> It is my purpose to serve Christ in the world mission of His Church, and to this end prayerfully to choose my life work.
>
> Further it is my purpose, God willing, to be a Christian missionary at home or abroad.

On the reverse of the card is the Statement for the student to make to himself in prayer and purpose,

> "I am committed: to prepare . . . witness . . . enlist other students . . . join with others of like purpose . . . and to participate responsibly in my church and Student Christian group."

They Belong To Us

The Student Volunteer Movement has never had a large staff of workers nor a large subsidy. It has depended for its existence upon gifts—some from the Mission Boards which it services, some from the Students themselves, some from a wider constituency interested in the World Mission of the Church, and wishing to express that personal interest through a personal gift. Its staff has been acquired in somewhat the same way, from Boards, from Mission Fields, from campuses. The senior secretary today is Edward H. Johnson of Canada, once a missionary to Manchuria, later the Missionary Education Secretary of the Canadian Board under which he had served, and now charged with the heavy responsibility of the many inter-relations of the SVM. The Educational Secretary is Paul Converse, quite fresh from the Student Movement itself, a graduate of Denison and

Yale, the first Chairman of the Northern Baptist National Student Commission, on the Administrative Committee of the United Christian Youth Movement and a participator in the United Student Christian Council for which he has attended World Student Christian Federation Conferences in Europe and America. He is in charge of preparing the necessary literature for the SVM and helping in general to plan its educational program. Mr. E. O. Jacob, formerly YMCA Secretary in Poland, has oversight of finances and public relations.

But out on the campuses a steady stream of speakers flows, under the auspices of the Student Volunteer Movement: Frank Laubach, Dr. Hyla Watters, Elizabeth Shrader, Ruth Seabury, Dr. Stuart Staley of India, Raymond Womeldorf of China and a few others have touched over 200 colleges and counselled more than 700 students in mission service. These are among the names on the present list, giving at least a month apiece to the work of inspiring students for this cause. Meanwhile, a complete revision of the administrative practice has taken place, and today more than ever before the Student Volunteer Movement is run by students for the Kingdom rather than by leaders in the ecumenical church for students. Its Board of Directors has 38 student members to coöperate with its 37 older representatives. As it states in one of its leaflets, "The Board of Directors is a partnership of Younger and Senior Leaders in World Missions and Student Christian Movements."

The Vocations List

One of the most spectacular jobs of the SVM is the preparation each year of a remarkable piece of literature—"Christian Horizons," an annual list of "Openings in Missionary Service, at Home and Abroad," including full-time career service, or short-term jobs. The list for 1950 is most impressive! There are more than 2,000 young people called for! To be exact, 1,997

for career service, and 186 for short terms, usually two or three years. In 64 countries or areas, and under 23 denominations they are to serve in addition to independent Christian colleges and universities overseas, and some interdenominational agencies. 295 of them are for Home Mission vacancies or opportunities.

Here we find calls for agriculturists, business administrators, Christian rural workers, social and community service workers, medical personnel (including dentists and technicians), educators for everything from the University to the Kindergarten, and of course Religious Education Directors, church workers of various kinds, and many ministers.*

Read these unexpected samples:

For South Africa: An Evangelistic couple able to teach an agricultural course and with farming and house building experience.

For India and Pakistan: A teacher of vocational agriculture for a boys' school.

For the United States: A dairyman farmer for the Ganado Mission in Arizona, a graduate of an approved agricultural college with experience in irrigation farming.

For Bombay: Treasurer for accounting, transport and shipping.

In the United States: Ministers for mobile units to isolated rural groups—a pioneering spirit and special abilities needed.

For Japan: A boys' work consultant to organize and conduct training activities under the YMCA. A college graduate with five years' experience called for.

For Alaska: A coach and supervisor of a young boys' dormitory to direct the athletic program and give counsel and supervision to the boys. A college graduate with experience preferred.

* In Rural Work and Service 403, Social Work 165, Medical Work 374, Business 68, Technical and Industrial 88, Educational 619, General Church Work and Religious Education 572.

The above look exceptional? Actually they are representative of the wide variety of Christian opportunities available today. How many young people in your church have heard about openings like these? How long since the whole church faced the needy and hungry world to see what it could do about such opportunities listed for our own denomination?

A New Kind of Volunteering

The year 1948 saw the beginning of something quite effective in a new kind of student volunteering for service overseas inspired by the fact that the Japanese Church needed so desperately Youth Workers who would give to the Christian Churches there the contact with the Young People's groups from all over the world, of which they had been deprived for ten years. A group of forty American young people, right out of college with no special training, were organized in a group called the "J-3's" (Japan—three years), given six weeks' briefing at Columbia University in the summer, on the direct method of teaching English, together with some understanding of the problems of Japan and sent out as almost a Christian Movement in themselves. The new lift which this gave to the Japanese Church is indescribable. They could pitch in at any point: leading summer conferences; helping to organize work camps; singing; directing parties; leading discussions. With it all they had distinctly the feeling that they were a band with a purpose—Church Youth in Action and they gave that feeling of movement and motion to the young Japanese Christians who had been seeing a tired Church whose leadership had been exhausted by ten years of war and its prejudices.

All this was made possible by the Methodist program of reconstruction but some other denominations went in on it when it was actually started so that it represents a somewhat interdenominational group. It was so successful that they have sent

other similar groups in the two years since: I-3's (India—three years); P-3's (Pakistan—three years); and now they are recruiting for Latin America for three years—LA-3's. One thing about it is that it has set the pattern for a new experience which other denominations will be trying undoubtedly in the near future. Already as a result of their first two years, quite a group of these young people in Japan have signed up as career missionaries. That was not asked of them before they went; it is the result of the sense of commission which deepened as they worked. We may well have some Congregational Christian Student Missionaries in the near future!

The Student Volunteer Movement Serves US Too

Our Congregational Christian Churches are definitely part of the "Christian Horizons" list for 1950. We have representation on the Board of the Student Volunteer Movement and many of our missionaries were received through being a part of the SVM.

The American Board, the foreign "wing" of our denomination, is this year calling for 61 people to fill 40 positions overseas (some are couples): 8 vacancies call for *ministers* to be sent to Africa, China, Japan, the Philippines, and Micronesia; we are looking for a *hospital manager* for the Philippines; *doctors* for China, Ceylon, the Philippines; *nurses* for Africa, Ceylon, Turkey; a *laboratory technician* for Turkey; we are looking for 20 people to fill teaching appointments in the Near East, Africa, China, India, and Mexico. The list is appended in a little more detail at the end of this article and full descriptions of the vacancies will be given at any time on correspondence with the Candidate Secretary, Rev. Walter Tong, who is eager to hear of people interested in these opportunities.

In the home field it is harder to give any comprehensive list. The Board of Home Missions is always looking for men with a

pioneering spirit and women willing to adventure. They are looking for young people for summer openings in what is called Student Summer Service. Appointments are usually made in our denomination through the State Conferences rather than between the local parish and the Mission Board.

The March, 1949, number of the little publication, "Men for the Ministry," published by the Department of Higher Education of the Board of Home Missions gives it in a nutshell in the following paragraphs:

> There is a town in the ranch country of South Dakota which has had no resident minister for years, yet, in terms of the needs of a wide community, it is really more important that a superior minister should be located in this parish than in almost any large city church. There are *many* pioneer parishes where the need is critical and the opportunity is significant, and they are as different as this South Dakota ranch-town parish of 4000 square miles and a store front church in Harlem, New York, where 4000 people live in a single block.
>
> The shortage referred to, applies to directors of religious education and other specialized parish ministries. Pastors needing pastoral assistance are searching frantically for qualified people.

You owe it to your young people who go to college to help them to see the opportunities. As "Christian Horizons" for 1950 says, "Even the politically disturbed areas are calling for reinforcements and new help. God is calling for men and women to serve in these posts at home and abroad. May God guide us all in this and other efforts to be of service in the World Mission of his Church."

SUGGESTED READING LIST

Look at the Missionary, Winburn Thomas. Pictorial book. Portrays the work of the modern missionary, as a vocational guide. 75 cents

World Christianity, Yesterday, Today and Tomorrow, Henry Pitt Van Dusen. Historical. Describes the development of the

ecumenical and world missionary movements that culminated in the formation of the World Council of Churches. $1.00

Tomorrow is Here, Latourette and Hogg. Popular reader. An interpretation of the Whitby Conference of the International Missionary Council giving the first postwar global view of Christianity. 90 cents

Christian Frontiers, a report of the 1947 Student Volunteer Movement Quadrennial. $1.50

Committed Unto Us, Willis Lamott. Study text. Comprehensive treatment of the motive, need, and result of world evangelism. $1.00

Answering Distant Calls, Mabel Erdman. Biographies of outstanding missionaries. $1.50

Christianity and Communism, John C. Bennett. Excellent summary dealing with a world problem which confronts the student considering his Life Purpose. $1.50

The Challenge of Communism to Christianity, prepared by the Foreign Missions Conference of North America. 20 cents

Pamphlets

Know Your S.V.M. Descriptive pamphlet free on request.

There's a Job for you, Ruth Ransom. A pamphlet describing the work of the Foreign missionary. 25 cents

Men for the Ministry. A quarterly publication of the Congregational Christian Department of Higher Education. 10 cents each. Write to Board of Home Missions, Division of Christian Education, Congregational Christian Churches, 19 South LaSalle St., Chicago 3, Illinois.

Except in the last mentioned, these are available c/o the Student Volunteer Movement for Christian Missions, 156 Fifth Avenue, New York 10, N. Y.

1950 OPPORTUNITIES FOR CHRISTIAN SERVICE OVERSEAS UNDER THE AMERICAN BOARD

Ministerial Openings

Two couples in Southern Rhodesia
Two couples in South Africa
One couple in Fenyang, North China
One couple in Tottori, Japan
One couple in Mindanao, Philippines
One couple in Majuro Atoll, Micronesia

Teaching Openings

Woman in Home Economics, South Africa
Couple in Industrial Arts, West Africa
Woman in General Educational Work, West Africa
Couple in College Science, China
Couple in General Educational Work for College, North China
Woman in High School English, South India
Woman in College English, North India
Woman in English and Music, Ceylon
Couple in College Biology, Ceylon
Woman in General Educational Work in High School, Guadalajara, Mexico
Woman in Teaching and General Supervision, Mazatlan, Mexico
Man in Science and Mathematics, Tarsus, Turkey
Man in Mathematics, Talas, Turkey
Family for Boys' School—General Educational Work, Talas, Turkey
Woman in Science, Izmir, Turkey
Woman in English, Izmir, Turkey
Woman in English, Scutari, Turkey
Woman in Home Economics, Scutari, Turkey
Woman in English, Aleppo, Syria
Two men as College Commercial Teachers, Aleppo, Syria

Medical Openings

Nurse, West Africa
Doctor, Foochow, China
Doctor, North China
Surgeon, Ceylon
Woman Doctor, Ceylon
Nurse, Ceylon
Nurse, Turkey
Doctor, Philippines
Laboratory Technician. Turkey
Hospital Manager, Philippines

For detailed information and qualifications for any of these opportunities, please address:
Reverend Walter C. Tong, Candidate Secretary, American Board, 14 Beacon Street, Boston 8, Mass.

WHAT'S NEW IN VISUAL AIDS

By Alexander Ferguson

In presenting this list of new materials we would call the attention of our church leaders to the fact that these are not designed to *entertain;* they are not to be considered as in the same class with the commercial movies. These are educational tools, tools of communication, to be used as a background for better understanding of the work of our churches at home and abroad. They are designed to inspire and inform. In most cases when material from this list has been ordered it is delivered a day or two early. The wise committee, pastor, or leader, will preview the material, plan a careful introduction, put on a rehearsal in order that he may show the film with more skill and may build it up at the weak points.

When showing the films or slides, tell your audience why this program is being presented and what you hope to have them understand as they see it.

After the program follow it up with a discussion, a proposed plan of action, or some definite response in terms of service or giving. Capitalize on the awakening of your people to new ideas or new vision of opportunity.

The Audio-Visual Department is preparing a new catalog which will be available by the time this Envelope Series comes off the press. It contains suggestions for putting on the material more effectively, and a complete listing of the visual aids offered by the Missions Council and the Boards. Send for this catalog free at any Missions Council or State Conference Office. The ones below are only the new materials never before mentioned in Envelope Series and particularly useful in this year's program of emphasis in the field of Missions and Stewardship.

On Japan

Kenji Comes Home — 35 minutes — Sound movie

The story of a Japanese war veteran and the problems he faces as he returns to civilian life in post-war Japan. Here we see some of the tensions, frustrations and problems of a defeated country and glimpse the opportunity they offer for Christianity as it seeks to minister to the needs of young people. The film was produced by professionals in Japan coöperatively for the Protestant Boards under the Missionary Education Movement.

Boston, Chicago, New York, Los Angeles, Seattle. — Rental $9.00

Kyoto Story — 25 minutes — Sound color movie

A young G.I. in Japan interested in the colorful life of unbombed Kyoto and trying to take it with his camera bumps accidentally into Robert Grant, a missionary of our American Board, and gives him a lift in his jeep. The boy is curious and Robert tries frustratedly to describe what the job of a missionary is. Later the G.I. visits Mr. Grant in his home and gets the rest of the story in all the pathos, joy, opportunity and glory that come into the missionary's life. We also are impressed along with the G.I. as we see little glimpses of the schools, colleges, social work and "extra curricular" activities carried on by our Christian colleagues in Japan. It is a promise for the future, showing the on-going work rather than the destruction of war time and the immediate post-war reconstruction problems. This should be explained to the audience.

Boston, Chicago, New York, Los Angeles, Seattle. — Rental $5.00

Jiro and Hanako of Japan — 39 slides

This set is for children and shows the typical boy and girl of Japan, the house they live in, their church and school, and how they live.

Boston, Chicago, New York, Los Angeles. — Rental $1.00

On Our Home Missions Work

We Would Be Building — 25 minutes — Sound color movie

This is the story of the church in Silver Springs, Maryland, a "high potential" church planned and brought into existence coöperatively by the determination of a group of Christian people, the hard work of a young minister sent out by the Board of Home Missions to bring a church into being, the stimulating coöperation of the Church Council, State Conference and National Board, and the all-inspiring process that goes into

a new church in a new community. A splendid sample of one important area of our Home Board work. Very inspiring.

Boston, Chicago, New York, Los Angeles, Seattle. Rental $5.00

This Is Delmo — Color sound filmstrip

This presents coöperation for a rural project and fits perfectly into the Mission Study Theme of this year.

Available at your State Conference Office, free.

Relief and Reconstruction

Answer for Anne — 40 minutes — Sound movie

Anne is a high school student who is tremendously stirred as she discovers personally the real meaning of "DP's" and makes up her mind to do something about them. Here is a very effective tool in the "Displaced Persons Program" of your State Conference, promoted as part of Our Christian World Mission.

Boston, Chicago, New York, Los Angeles. Rental $10.00

Daybreak — 25 minutes — Sound movie

Here a young Austrian tries desperately to find his mother in Displaced Persons Camps after the war. This film is produced by Church World Service and will help in promoting this part of Our Christian World Mission.

Boston, Chicago, New York, Los Angeles, Seattle. Rental $2.50

Stewardship

The Miracle of Warren Walker — 20 minutes — Sound color cartoon filmstrip

Warren Walker begins to understand that his money is really part of himself and must be dedicated as such to the Christianity he tries to live. Use this for the training conference for your Every Member Canvass.

Boston, Chicago, New York, Los Angeles, Seattle. Rental $3.00

A Job for Jimmie Cooper — 18 minutes — Sound cartoon filmstrip

Young Jimmie gets his first job and his first pay check. With him we think about a Christian's attitude toward work and money. Excellent for discussion groups with young people.

Boston, Chicago, New York, Los Angeles, Seattle. Rental $2.50

Oscar the Octopus 18 minutes Sound color filmstrip

Here the Youth Budget Plan for training children and young people in Stewardship is humorously presented in art cartoon form.

Boston, Chicago, New York, Los Angeles, Seattle. Rental $3.00

Two Little Demons Lose Their Will Power 20 minutes
Sound cartoon soundstrip

This cartoon fantasy shows the demons which attack any Christian layman, in this case Mrs. Will Power, in making decisions about a Christian will.

Boston, Chicago, New York, Los Angeles, Seattle. Rental $2.50

And Have You Seen and Used

Our Church World Model A 20-minute sound filmstrip illustrating the total job of the church in its community and around the world. It is designed to help in the training of workers for the Every Member Canvass, and as a part of our "planned education" program. Free and to be ordered from your State Conference Office only. Most churches have used this in the fall but we still recommend it for its convincing presentation.

And Now I See A sound movie 35 minutes in length produced coöperatively by the Congregational Christian Missions Council and the United Lutheran Church as preparation for the Every Member Canvass. Here Mr. Martin, an average church member, is elected to the official board and discovers from behind the scenes what his church is doing. This also is free to our Congregational Churches, and as in the previous case is to be ordered from the State Conference Office only.

Order any of the above unless otherwise listed at the nearest office. 14 Beacon St., Boston 8, Mass.; 19 South LaSalle St., Chicago 3, Illinois; 287 Fourth Ave., New York 10, N. Y.; 3125 West Adams Blvd., Los Angeles 16, Calif.; 417 Old Times Bldg., Seattle, Wash.